# TO THE

Right worshipfull, Sir PETER LEIGH, Knight, grace be multiplied in this life, and happinesse in the world to come.

AS *Hanna* dedicated her *Samuel*, a Nazarite, to her God at *Shilo*, so am I bold at your intreaty to separate this mine *Anna*, a Prophetesse to the Lord at *Jerusalem*: and do pray that

may passe vnder the shelter of your worshipfull protection. The Saint is but homely arrayed, and not for these curious daies wherein wee liue: and in which the Son, though clad with glory: yet cannot runne it course, but with censure either of too high a pitch, and then it burneth, or of too lowe a being, and so it heateth not. Atheists, Papists, and Libertynes, will censure my plainnesse both in matter of faith and fact, I looke for no other but to feele their piercing eye, and venomous tooth: yet if I escape in some measure the sorrow of my

Saui-

Sauiour ſighing, and ſaying: *Thus was I wounded in the houſe of my friends*; I make leſſe reckoning of thoſe that are without. Zach. 13. 6

Haply the Title of the booke may ſeeme ſtrange, and from the ſubiect therein handled; but if you thinke vpon the Ladder *Iacob* ſaw in the way to *Padan-aram*, whoſe firſt ſtep was on earth, and laſt ſtep in heauen, you will finde that none can attaine perfection aboue, but firſt his feete muſt ſtand in the Lords preſence belowe. It was *Anna* her holy haunt, ſhe frequented the Church here, that ſhe might come to

blessednesse there, we may not leap out of our mothers wombe into our fathers ioy: but wee must goe by staires from the Temple of grace, to the Tower of glory.

In the meane time this is yours, and so am I in all duty and deuotion obliged, by many your respectiue fauours to me, and mine, from you and yours. Nor doe I hope you will conceiue the length, breadth, and depth of the loue I beare you, can euer bee contained within the circle of these fewe lines. Epistles, and papers may point at more loue then they can expresse: but the

heart

heart is the closet that keepeth all, how euer these papers speake. And so I leaue you, with my very good Lady your wife, and all yours to the mercifull protection of the Almightie. From London. this 14. of December. 1608.

Your Worships euer in my loue,

W. Leigh.

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Lady your wife, and a
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From London, this 11. o
December, 1608.

Your Worship euer
in my love,

W. Lito.

To my louing Countrymen, but especially to the Parishioners of *Standish in Lancashire.*

MY deere bretheren, beloued and longed for, these twenty yeares haue I wrastled with God, as Iacob did in Bethel, *in teares and prayers, to gaine a blessing to my selfe in the saluation of your soules; and with what fruit, he knoweth best, who knoweth all: as a father I haue trauailed in birth, againe and againe, that Christ might be formed, or at least confirmed in you. Many a Sabboth haue we sanctified with a double solemnity of prayer, praise, and prophesie: Many a moneth haue we celebrated the Lords*

Table

*Table with the bleſſed memory of his death and paſsion: Many a time as a Nurſe haue I wiped and wrapped vp your ſtains: and many a careful night haue I told in mourning after your defectiõs: And for any wrong I euer did you, heere I am, beare record with me before the Lord, & before his anoynted, whoſe Oxe haue I taken, or whom haue I impleaded. God will witneſſe with me before whom I ſtand, in the ſight of men and Angels, that I neuer ſought yours, but you, that you might be moulded for a better life, and that Chriſt might be formed in you.*

*Yet may I ſay in ſome ſort as it is in the Prophet:* This day is a day of tribulation and rebuke: for the children are come to the birth, and there is no ſtrength to bring forth. *I ſpeake not of all, for many of you hath the Lord choſen, and you are my hope, my ioy and reioycing, in the preſence of our Lord Ieſus Chriſt*

Iſay. 37. 3.

at his comming; but of many I may say, I feare lest I haue bestowed vpon them labour in vaine.

While some with Reuben abide among the sheepfolds to heare the bleatings of the flocke, they are couetous: Some with Gilead abide beyond Iorden in the greene fields, and medowes of their delights, and they are careleſſe: Some with Dan remaine in ships, and are gone beyonde the seas; they dote vpon their Romish Idols, and they are faithleſſe: Some with Meroz sit at home in the vels of their superstition, and they are resolute recusants, who will not come to helpe the Lord, to helpe the Lord against the mightie. Well, I say no more but this: These diuisions of Tribes are great thoughts of heart, yet may we not bee heartleſſe, but hold on our course with vnwearied diligence, hoping that if we sowe in teares, we shall reape in ioy, as did they of whom it is

Iudg. 5.

sayd

ſayd by the Pſalmiſt; Ibant, flebant, mittentes ſua ſemina: *They went weeping, and carried precious ſeede, but they ſhall returne with ioy, and bring their ſheaues.*

*A glayning of which ſheaffe formerly fallen into your eares, but now I feare forgotten, and gone out of your hearts, I haue thought good, againe to preſent vnto your carefull and chriſtian viewe; for it grieueth me not to rehearſe the ſame things often, and for you it is expedient.* Aſaphs ſong was melodious, though Iſrael ſõg it ofte; & the Arks marching about Iericho ſeuen times, was no ſhame in the ſiege & ſacking of Iericho. *As it is an office of the holy Ghoſt to leade vs into all truth, ſo is it to bring all things to our remembrance which haue been told vs: ſeldome told, often forgotten; and who is ſufficient for theſe things? You are nailes of the Sanctuary, and it is not one ſtroke can faſten*

you

yow to your hold; but you must be often visited with the same heart, hand and hammer. I hope to see you in the high feast of Christ his Nativity towards: yet for that I know not how the Lord may dispose of me, and of mine occasions abrode, I haue sent you this first step towards heauen, as an exercise for the time. It was Anna her holy haunt, looking and longing for Israels cõsolation; I pray God you may trace it on earth, as she then did: so shall you be sure to treade it in heauen, as she now doth. My good & worshipfull friend required it, I may not deny it: your soules need it, I may not withdraw it: Take it then as a pledge of my deerest loue, euer in my praier with you, euer in my practise for you. And now the very God of peace sanctifie you throughout, so as both in soule, spirit, and body, you may be kept blameless vnto the comming of our Lord Iesus Christ: faith-

faithfull is he which calleth you, which will also do it. Brethren pray for us, and the grace of our Lord Iesus Christ be with you all. Amen. From London this 14. of December. 1608.

Yours in the Lord assured,

W. Liaon.

# ANNA HER HOLY HAVNT.

LVK. 2.

36 AND there was a Prophetesse one Anna, the daughter of Phanuel, of the tribe of Asher, which was of a great age, after she had liued with an husband seuen yeares from her virginity.

37 And she was widow about foure-score and foure yeares, and went not out of the Temple, but serued God with fastings and prayers, night and day.

38 She then comming at the same instant vpon them, confessed likewise the Lord, and spake of him to all that looked for redemption in

*Hierusalem.*

39. *And when they had performed all things according to the law of the Lord, they returned into Galile to their owne city Nazareth.*

*De Abitu Mariæ in Montana. cap. 3.*

*Mbroſe* ſaith well, *Morale eſt vt qui fidem exigunt, fidem aſtruant*: It ſtandeth with all congruity that ſuch ſhould publiſh faith, as languiſh after faith; of which number I hold this *Anna* to be, produced of the holy Ghoſt in this text, as a worthy witneſſe of Chriſt his bleſſed birth and incarnation, and ſo to be preached in the high feaſt of this his ſolemnity. In whom I obſerue three things of ſpeciall note, for the practiſe and imitation of all ſuch as leue the Lord Chriſt, and his profeſſion.

Firſt,

First, the descriprion of her person: full of modestie.

Secondly, the practise of her life: full of pietie.

And lastly, the profession and publishing of her Christ: full of verity.

And with this threefold cable of *modesty. pietie*, and *veritie*, is she haled vp to heauen; and hauing powred this pretious balme vpon the head of Christ on earth, why may not this Gospell be preached throughout all the world, as a memoriall of her, that she did it to bury him in her deerest thoughts? Matth. 26. 13.

And first for the person, ye see here a woman described in your sight, not wanton in her lookes, garish in her apparell, with pamred face, curled haire, or naked brests, prepared for the Theater of men; but graue in countenance, modest in behauiour, and garni-

shed with all religious vertues within, fit for the temple of God. Such saints are seemely to speak to the praise of our Sauiour, to professe his name, to witnesse his truth, to swaddle the babe, and to sing his Lullaby, as this day, in solace of their saued soules, and full solemnity of his blessed birth and incarnation.

And now that a woman doth witnesse see the mercifull prouidence, of our God, who would haue the comming of his Christ to be declared by all sorts of people, and sexe; that all might be inexcuseable who did not beleeue him, and all might be cleared who did professe him.

He took testimnoie frō the pure nature of Angels who sung to his praise, *Glory be to God on hie, and in earth peace, &c.* Luk. 2. 13. 14.

He took testimony frō the cleer

nature

nature of the heauens, which shined to his praise when he said, *Vidimus stellam eius in oriente*, We haue seene his starre in the East Simple shepheards witnessed this truth, when, as it is in the text, *All that heard them, wondred at those things which were told them of the shepheards.* Mat. 2. 2. Luk. 2. 18.

Old *Simeon* lapped him in his armes, and layd him in his heart with this profession of his praise, *Lord now lettest thou thy seruant depart in peace, according to thy word;* I haue seene enough, I haue my loue, I haue loued enough, I haue my life. Aged *Anna* here an holy widow confessed likewise the Lord, and spake of him to all that looked for redemption in Ierusalem. Yea *Iohn* in the wombe springing, and children in *Rama* crying, cõfessed Christ in their death, ere they could speake of him in

their life. Finally Christ would be professed both of men, & women, virgins, wiues and widowes, of old men and babes, yong men and maids, of holy Patriarches, inspired Prophets, renowned kings, that all states and both sexes might exspect redemption by grace, from which they were fallen by transgression: Whereunto accorded *Ambrose* when hee sayd, *Prophetauerat Symeon, prophetauerat copulata coniugio, prophetauerat virgo, debuit etiam vidua prophetare, nequa aut professio deesset, aut sexus*: *Simeon* prophecied, the maried wife prophecied, a virgin prophecied: yea and a widow must prophecie too, lest Christ might seeme wanting to either sexe, or to any profession. And it is further to be obserued for the credit of the cause in hand, that none must witnesse their

Christ,

Christ, or publish his praise, but such as liued to loue him, according to that, *I haue beleeued, therefore I haue spoken.* 2. Cor. 4. 13.

*Abraham* was glad to see my daye, saith Christ, and therefore he spake of him. *Moses* longed after him that should come, and therfore he sayd, *Mitte quem missurus es.* *Dauid* sighed after him, and therefore he said, I will not go into the tabernacle of mine house, nor into my bed, nor will I giue mine eyes sleepe, or rest to the temples of my head, vntill I find out the place that is appointed for my Lord, the tabernacle of the mighty God of *Iacob*. Now the mystery being reuealed vnto him, he said presently, *Behold we haue heard it at Ephrata*, which is Bethleem, *and found it in the wood: and we will enter into his tabernacle, and worship before his footestoole.* Ioh. 8. 56. Exod. 4. 13.

*Esay* ioyed at the birth, and therefore he spake of him, & said,
Esay 9.6. *A child is borne, and a sonne is giuen.*
Ier.31.22. *Ieremy* of *Anathoth* in the land of *Beniamin* was full of the newes, and therefore he spake and testified thus: *Behold I will create a new thing vpon the earth, A virgin shall inuiron a man.*

So was *Ezechiel* by the riuer *Kebar*, and *Daniel* by the bankes of
Dan.9.24 *Vlay*, both Captiues in *Babylon*, yet full of spirituall deliuerance by Christ; and therefore they testified much of his blessed birth, death, and resurrection, with full deliuerance of all the faithfull in and through the *Messias*. What should I say more? *Simeon* longed, *Anna* expected, *Mary* sighed, *Elizabeth* languished after Israels consolation: all liued to loue their Christ, and for that were chosen to publish his praise, and witnesse

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the truth of his blessed Natiuity.

The vse of the doctrine in respect of vs is this, that if men will be Prophets to professe Christ, and women with *Anna* wilbe prophetesses to confesse the Lord, & to speake of him to all that looke for redemption in Israel; they must both beleeue the Lord, loue the Lord, and liue in him. Else will the Lord say as he did to the wicked, *Why takest thou my word in thy mouth, and thou thy selfe hatest to be reformed*. Or else as he did to the damned diuell, when he called him the holy one of God, yet the Lord rebuked him, saying: *Hold thy peace, and come out of him*; as and if he should say: Tush diuell though thou tell the truth yet will I not be witnessed of by thee. Like that of *Paul* to the *Pythonesse*, when he was grieued to heare Satan witnesse of God, his saints, & saluation.

Psal. 50. 16. 17.

Luk. 4. 35.

Act. 16. 16. 17. 18.

ſaluation. Where you ſee that each mouth is not for all meate, nor all apparell for euery backe; each lambe is not for the ſacrifice, nor all trees are for the fabricke of the temple: Chriſt will not be witneſſed of any but of men of worth; and if any wil ſhew forth his glory, let them take heed that they themſelues be not ignominious. *Cum canerem reges, & prælia, Cinthius aurem vellet, & admonuit*, To ſing of kings, and conqueſts, is too high a ſubiect for homely ſhepheards; you may not exceed your ſtraine, leaſt *Apollo* plucke you backe. And againe he ſaid well who euer he was that ſayd: *Quis tulerit Gracchos de ſeditione querentes? Verrem de furto?* Who can endure *Gracchus* to cõplaine againſt ſedition, or *Verres* againſt theft? the one being a baſe theefe, & the other a ranke rebell

Ye

Ye haue taken a profeſſion vpon you this day (my deere brethren) to confeſſe with *Anna* the Lords Chriſt, to publiſh his praiſe and to ſolemnize the feaſt of his bleſſed birth and being; it ſtands you vpon therefore to ſee vnto it, that by no leud conuerſation you blemiſh his birth, but ſo to demeane your ſelues in all modeſty, piety and godlines, as you may be worthy witneſſes of his truth; knowing with the bleſſed Apoſtle *Paul*, that the grace of God which (as this day) brought ſaluation vnto all men, hath appeared, and teacheth vs that we ſhould deny vngodlines, and worldly luſts, and that we ſhould liue ſoberly, and righteouſly, & godlily in this preſent world. Tit. 2. 11.

I diſlike not of your feaſting if Chriſt be your gueſt, and withall if you feede vpon his faith in the

faire

faire assembly of his saints.

I dislike not of your houses trimmed vp with Holly, Bay, and Iuie, so your hearts be prepared for God, and Christ to be your garland: your garments are tollerable, if you wash your stoles in the bloud of the lambe, and be arrayed with his righteousnes. And for your musicke, mirth and minstrelsie, so ye strike out with *Dauid* a song of Sion, and sing vnto the Lord with a grace in your hearts, so ye dance as he did before the Arke of God, and sound out with the angels the babes lullaby thus: *Glory be to God on high, and in earth peace, good will towards men*; ye may reioice, I say ye may reioyce: for such mirth & musicke is pleasant vnto the Lord, and sweet vnto his saints: yea it is as one saith, *Mel in ore, in aure melos; in corde Iubilens*, Hony to the mouth, musicke

Reuel. 7. 14. Reuel. 19. 8.

Col. 3. 16.

2. Sam. 6. 14.

ſicke to the care, a lubily to thy heart.

But if you will keepe this feaſt with your dough ſowred, and with the leauen of all corruption, being enemies to the croſſe of Chriſt, making your belly your god, your glory your ſhame, for that you are wordly minded; I ſay then, you blemiſh the birth of your Sauior, you grieue the ſpirit, and you are not worthy to witneſſe his truth with Angels, *Simeon*, and *Anna*. I ſay for concluſion, let the Babes birth (as this day) bury all thy ſin in this his ſolemnitie, and in the middeſt of thy pride looke vpon his pouerty. When thy houſe is full furniſhed with gueſts, thinke how there was no roome for him in the Inne. When thou art laid in thy bed of downe, thinke how the Babe was found in the cratch. When thou art lapt in thy warme clothes,

1. Cor. 5. 8

Phil. 3. 18. 19.

Ephes. 4. 30

Luke. 2. 7. &c.

clothes, thinke how the child was swaddled in clouts. When thy tenants are about thee, and thy friends fawne vpon thee, thinke how solitarily the child was found with *Ioseph* and *Mary*, all alone. When thou art in thy peace, thinke vpon his persecution, and flight into Egypt, I say thinke vpon the banished Babe. When thou art in thy mirth, thinke vpon his moane. When thou art in thy life ioyous, thinke vpon his death dolorous: And if thou wilt with *Anna* truly professe him, be a prophetesse: go not in the streets to haunt the Theaters, or see the shews of the *Shechemits* with *Dina*, but abide in the temple as she did, and serue God with fastings and prayers, night and day. Watch and play (I feare) these 12. dayes will be the exercise of many, but watch and pray in the practise of

Math. 2. 14.

Gen. 34. 1. &c.

few:

few: It may be all that heare me this day, can say, *This is the day which the Lord hath made*; but I feare me few can say, *We will reioyce, and be glad in it*. The Lord deliuer vs from *Baltassars* feasts, that we neuer take the golden and siluer vessels brought from the temple at Ierusalem (I meane our sanctified soules, and holy bodies bought with a price) thereout to drinke our wine, vent our sinne, praise the gods of gold, and siluer, of brasse, of iron, of wood and of stone. But to preuent both the sinne and the iudgement *Baltassar* saw, we will not cease, by the grace of God, whilest the dayes of your banqueting go about, we will not cease (I say) with the holy and patient *Iob*, to sanctifie you with our prayers, and preaching, as he did his children.

Psal. 118. 23. 24.

Dan. 5.

1 Cor. 6. 19. 20.

We will rise vp early in the morning,

ning, and offer vp burnt offerings, that is our broken hearts, with sighes and sobs to the number of you all: for *Iob* thought, and so do we, it may be that my sonnes haue sinned and blasphemed God in their hearts.

Iob. 1. 5.

The Lord giue vs grace to temper our mirth with moane, our solace, with sorrow, because of him whom we haue preached. Fill our hearts (O Lord) with the feare of thy iudgements, and feeling of thy mercies: and as we professe thy name this day, and acknowledge thy nature as this day to be made ours; so graunt that our bodies and soules may be sanctified thereby, and sinne may be nameless, and we blameless in all our dwellings. *Amen. Amen.*

Zach. 12. 10.

Ephes. 5. 3. &c.

Secondly, in this testimony of *Anna*, I doe obserue paucity of professors, and that they are few

in

in the world who exercise the worke of faith to God, or charitie towards men. For of all the thousands in Ierusalē, & ten thousands in Israel, onely foure persons, to wit, *Mary*, *Ioseph*, *Symeon* and *Anna* attended the busines in cherishing the child Iesus: two at his birth in Bethlem receiued him into the world, and only two in the temple preſēted him according to the law of the first borne? Where were the Scribes? where were the Pharisees, where were the Actuaries of the law? They sayd nothing of their Christ, they did nothing for their Christ. Exod. 13. 2.

There was no King to protect him, no Propher to declare him, no Priest to present him in the Temple: he came, I say, *Cum altum erat silentium & nullus Propheta erat reliquus*, when all was hush, and neuer a Prophet left. Onely *Mary*

Luk. 2. 48. was mother, midwife, nurse and all; she fed him at her owne brests, she swaddled him with her owne hands; onely *Ioseph* was his triumphant coach and attendant: he caried him in his armes from Bethleem to Nazareth, from Nazareth to Egypt, and from Egypt backe againe to Nazareth, and so to Galily: I say *Ioseph* and *Mary*, they were no more; they bare the burthen without pompe of princes, or preasse of people to honour the babe: yea and heere in the Temple when he should be presented, who was there of all Ierusalem that stept out of their doores to do him any duty, seruice, or homage, Luk. 2. 48. but old *Simeon* and aged *Anna*, citizens of no great note, either for wealth, worship, or honour? And being lost, onely two sought him, *Pater & ego, &c.* Thy father and I haue sought thee with very heauy

heart

harts. Al to iuſtifie that of the Prophet, both of their time and ours: *Multiplicaſti gentem, & non magnificaſti lætitiam*, Thou haſt multiplied the nations, but haſt not increaſed their ioy; much people, litle piety, many countries, few conuerts: and whereof I may ſay as one did of the prieſts of his dayes: *Multi ſacerdotes, pauci ſacerdotes, multi nomine, pauci rc*, Many Chriſtiãs, few Chriſtians, many in name, few in deed. Eſay 9.3.

It is, and hath beene euer the plaint of the Church, much to deplore the frailty of her faith, with the barrennes of her wombe, and to be like the little worme *Iaacob*, which was trod vpon with euery foote; like litle *Zoar* in reſpect of great *Sodome*! Oh it is but a little one and my ſoule ſhal liue. A brand taken out of the fire, ſo are the faithfull of God, few and

Zach.3.2.

fined. A few berries after the vintage, a few tellies after the gleaning, a lodge in a garden of cucummers frequented of few: and as a lilly among the thornes, so is my loue among the daughters; one Lilly but many thornes, and pricked because of it sweete perfume. I say, religion is not of this world, but of another. This world loueth her owne, if ye were of the world (saith Christ) it would loue you: but because yee are not of this world it will loath you. I pray not for the world (saith Christ) but for those few whom thou hast giuen me. *Totus mundus in maligno positus*, and broad is the way that leadeth to destruction, and many there be that treade it: But narrow is the way that leadeth to saluation, and few there be that hit it. All the Prophets runne vpon this string, and sound this

Cant.2.2.

dolefull

dolefull muſicke: who will beleeue our report? Helpe Lord for there is not one godly man left: woe is me for I am like the ſommer gatherings, &c. Isaiah. 53. 1. Mich 7. 1.

Our dayes are no better, nay ſurely worſe. If a man be religious, he ſhall be cenſured; if he be prophane, he may be pampered; and who will beleeue our preaching? is the mournefull complaint of all the Prophets of this time: few follow, many leaue vs: and of thoſe few that followe, I feare in fine, if Chriſt ſupport not we ſhall be conſtrained to ſay as he did to the diſciples ſhrinking, *Vultis & vos abire*, Will you alſo be gone? Ioh. 6. 67.

Surely, ſurely, from his birth to his buriall, the world was euer barren of faith. And if you pleaſe yet further to vrge it, you ſhall find that they were but few who

did helpe this blessed Babe, either in his life, or at his death.

The earth was barren of faith, when at his birth Angels from heauen must sing his Lullaby. So was it of entertainment, when there was no roome for him in the Inne, but the stable must be his chamber, and the cratch his cradle: beasts of the field had their holes, and fowles of the aire had their nests: but the Sonne of man had not whereon to lay his head. It was barren of preachers, when the shepheards that kept their sheepe vpon the downes of Bethlehem, must leaue their flockes and publish abroad the thing which was told them of that child.

It was barren of protection by kings to be nurcing fathers, or queenes to be nurcing mothers, when *Herode* was vp, and all Ierusalem, seeking the life of the child

to kill it. It was barren of Scripture when the Iewes had locked it vp, and the Gentiles must be guided by a starre to the place where the Babe was.

Finally, it was barren of mourners at his buriall, when only *Ioseph* of Arimathæa, and *Nicodemus* with a few of the *Maries* followed the hearse, and gaue him the last duty of eternall obsequie.

And so to conclude, and close with thy religious heart, neuer man spake like this man, and yet who did beleeue him? neuer man did like this man: and yet who would obey him? neuer man died like this man, and yet who pitied him? Not he but *Barabas* was in the popular cry of all, and *Hosanna* in the highest, was turned to crucifie in the lowest.

All I haue sayd, is for our instruction and comfort. Instruction to

teach vs that multitude is no true note of the Church of God, but rather the cõtrary: for paucitie of professors, barrẽnes of faith, & the narrow way, haue euer bin plaints of the true Church, and companions indiuisible, so signified by Christ, and to our comfort when he sayd, *Feare not my little flocke, for it is your fathers mind to giue you a kingdome*. I say, you, my little flocke, and not the multitude of this wicked world; for pietie is not for popularity.

1 Jo: 5. 19 The comfort we gaine is this, that wee knowe wee are of God, though the whole world lie in wickednesse.

Neuer should I deeme my selfe to be of the true Church, but for it paucitie.

Neuer should I thinke of Christ to be the Sonne of God, but in his pouertie.

The wreathed crown of thornes vpon the head of Christ, is more pretious then all the diadems of princes; and the little flocke is of more esteem in the eies of Christ, then are all the heards of the reprobate. The Turkes and Saracens who persecute the cause of Christ and Christians, are numberles: and the East and West Indians, who know neither God, nor his Christ, are as a new world full peopled with all impietie.

God grant they do not stand vp in iudgement against vs in that great day, to reproue vs of farre greater impietie, in that we haue neglected so great saluation in this our happie day of grace: wherein Christ, I much feare, hath not the gleanings of our parishes to professe him, of our wordes to praise him, of our workes to honour him, of our thoughts

thoughts to ioy in him, so as if it euer might be said, now is the time with vs, *Multiplicasti gentẽ non magnificasti lætitiã*, thou hast multiplied our natiõ with all temporall blessings, but thou hast not increased our ioy in heauenly comforts.

Our soules are sad, our zeale is cold, our spirits are dumpish, our faith is fraile; we are of no resolution, we haue no courage for the truth: we are a people of no bowels, either to pity the Babe in misery, or publish him in maiesty, What should I say more? We are of no religion: for that we are of any religion, temporizing with al, resoluing vpon none. We neither loue nor liue the life of the Gospell: but many walke, as I haue told you often, and now tell you weeping; who are enemies to the truth, whose belly is their god, and glory their shame, and they do

Ier. 9.3.

Col. 3.12.

but

but mind earthly things. The Lord deliuer vs from these sinnes, that we be not partakers of more heauy iudgements then euer yet we felt. What euer it is, I feare our future fall, for our present neglect of God and godlinesse. Heb. 2.2.3

Now let vs proceed, it may be some wil obiect: How is it that women, as *Anna* and such, tooke vpon them the function and ministery of teaching in the Church? sith *Paul* saith, women must be silent, and not speake in the congregation. 1. Cor. 14. 34.

I answer, although the office of teaching in the Church ordinarily be committed of God to men; yet that the Lord may declare his freedome in teaching, and that he is a free agent in all his workes, and tieth himselfe to no particular: he hath sometimes endowed women with a propheticall spirit, to publish

lish his praise, and such a one was this *Anna*, and of old, *Miriam* the sister of *Moses*. Also *Hanna* the wife of *Elkanah*, and *Hulda* the prophetes in the dayes of *Iosia*: And after al in the dayes of the Apostles, the foure daughters of *Philip* the Euangelist.

Exod. 15. 20.
1 Sam. 2.
2. King. 22.
Act. 21. 9.

Nay I know not how, but though in these dayes women be most wanting in filling of Churches, following of Christ, and publishing his praise: yet of old, womē kept the doore of the tabernacle, and came out with their Timbrels, and praised the Lord, that *Saule* had killed his thousand, and *Dauid* his ten thousand; and sure I am, about Christ women were most officious, to do him any seruice, either in life or death.

Exo. 38. 8.
2. Sam. 2. 27.
1 Sam. 18. 6. 7.
Luk. 8. 2. 3.
Math. 28. 1.

*Mary* the blessed virgin and mother of Christ, no sooner receiued the message from heauen of the

conception in her wombe, but her hart was full, and she dispatched her selfe into the mountaine country, to communicate the newes to her cosin *Elizabeth*. And *Elizabeth* no sooner heard the salutation, but the Babe sprang in her wombe for ioy, and she was filled with the holy Ghost, and being full, she could not but vent it with a crying loude voyce, to the praise of her Sauiour: *Blessed art thou amongst women, because the fruite of thy wombe is blessed.* Luk. 1. 39. &c. Luk. 2. 42. &c.

Where note that *Mary* is blessed, not for her virginity, or any worth in her selfe, but for that the fruite of her wombe was blessed; and yet may I say with *Augustine*, Motherly piety had done *Mary* no good, vnlesse she had caried Christ more faithfully in her heart then she did in her wombe, to iustifie that of Christ, when they told him: Thy mother Mar. 3. 31. &c.

Mother and brethren ſtay for thee. Who is my mother, or who is my ſiſter or brother (ſaith he?) euen he that heareth the word of God and doth it; he is my mother, ſiſter and brother. And this is the ſpirituall kindred we haue with Chriſt, more excellent then the carnal, by how much more the ſoule excelleth the body.

What ſhal I ſay more? Women they were that miniſtred vnto him in his life, at his death, and after his death.

Luk. 8. 2, 3 In his life, when they left their houſes, country and delights, and followed him from Galily, miniſtring vnto him of all their ſubſtance.

Luk. 23. 49 At his death, when all his acquaintance ſtood a farre off, the women that followed him from Galily, beheld theſe things.

And women they were that miniſtred

niſtred vnto him after his death, when they came early in the morning with ſpice, balme, and ſyndone to bury him; to whom the Angell ſayd, Go tell the Diſciples that he is riſen: where obſerue that women *Factæ ſunt Apoſtolorum apoſtolæ.* Mar. 16. 1. &c.

And how negligẽt ſoeuer our women be in all duty to God and his Chriſt; yet know they this to their ſin and ſhame (and I feare to their iudgement and confuſion one day) that though they wil not conceiue Chriſt, yet a woman did; though they will not receiue Chriſt, yet a woman did; though they will not follow Chriſt, yet women did, and miniſtred vnto him of all their ſubſtance; though they will not behold Chriſt in his paſſion, yet women did: And though they will bring no ſpice, balme or Syndon to bury Chriſt, yet women did: though

though they will neither come to the Church, nor abide in it: yet *Anna* wil, and there continue both night and day, fasting, praying, & praising the babe Christ. I tell you plaine, these women wil stand vp in iudgement against you one day, for that they haue followed the Lord, and ye are fallen from him: they haue lulled the Lord in mercy, and ye haue wakened him in iudgement: they haue found him in Bethel, and yee haue lost him in Bethauen. I say in this, that they haue bene officious to serue him in all duty, both in his life, at his death, and after death: and ye haue neglected him in all, serued your selues, and done him no deuotion.

*Martha, Martha*, thou carest and art troubled about many things, one thing is needfull. *Mary* hath chosen the better part which shall

Luk. 10. 41. 42.

not

not be taken from her; and that was, when she sate downe at the feete of Iesus to heare his preaching, thereby lodging Christ more truly in her heart, then *Martha* did in her house.

Hauing thus made good vnto you the sufficiency of reflees, manifesting Christ his blessed nativity, all of speciall note,

1. For { Pietie,
2. { Paucitie,
3. { Perspicuitie:

It now remaineth that we come to the description of *Anna* her line, life, and doctrine of Christ; euery circumstance whereof is sufficient to giue credite to the cause she hath in hand, and grace her person.

And first for her name, it is worthy your consideration, that it is a name of worth: for *Canna* by interpretation, is gracious, *Bonum nomen, bonum omen*; of which word,

*Iohn* was called the Harbenger of Christ: And *Anna* the mother of *Samuel*, a word proper to both sexes; to giue vs to vnderstād, that neither is of worth with God, but by speciall grace preuenting, attending, perfecting: for by grace ye are saued, not of your selues; it is the gift of God, not of workes, lest any man should boast.

Ephes. 2. 8. 9.

And here giue me leaue a little to taxe the pride of this world, who giue names rather sauoring of flesh and bloud, then of the spirit of God, and practise of the godly. Such were the cosins of *Zachary* and *Elizabeth*, who when she said her sonne should be called *Iohn*; Tush, sayd they, there is none of the kindred that is called by that name; which done, they left the mother and went to the father, and made signes how hee would haue him called: he wrote vpon the

Luk. 1. 60 61. &c.

tables

tables, His name is *Iohn*; as and if he should haue sayd: Some build houses, & call them by their own names; but God hath built me by my sonne, and he shall be called *Iohn*. To his further glory god hath made me gracious, in that I haue begotten the Harbenger of my Christ; my wife is gratious in that she hath borne the Messenger of my Christ: and he is gracious in that he may but vntie the shoe latchet of his Christ. Psal. 49. 11.

Cleipe him not *Zachary*, for the Prophets are ended; but cleipe him *Iohn*, for grace is now begun, and will neuer be ended; his name is *Iohn*. When God had made *Adam*, and brought him into paradise, he suffered him to giue names to all his creatures, and for two causes. The first that he might distinguish one from another: The second that he might haue a pro- Luk. 1. 63. Gen. 2. 19. 20.

perty in all; and it is thought he gaue names according to the nature of the things.

Wouldest thou distinguish child from child? let their names be significant: so did the Iewes of old, and it were not farre amisse for Christians to practise the same now; that as the Lord hath made them shine by nature, so thou should appropriate them his by grace, naming them of some great mercy or speciall grace flowing from him. That names should be significant, it may appeare by the practise of all the godly. *Adam* of red earth, so called by God himselfe. Gen. 2.23. *Eue* is *Issha*, which is of man, for that she was framed of his rib. Gen. 4.1.2 *Cain* of a possession, for that his father thought he had begotten the promised seed, as a repossession of that Paradise which he had formerly lost. But when he saw the crooked-

crookednesse of *Cain*, he called his second sonne *Habel*, which is vanity, condemning his owne vanity in his thoughts. And it is of speciall note and obseruance, that after that, he tooke occasion by the names of his children, to vnfold the misery of man.

*Sheth*, a child begotten after his owne image and likenesse, as well concerning his creation as corruption. Gen. 4. 25.

*Sheth* called his sonne *Enoch*, which is desperation. *Enoch* called his sonne *Kenan*, which is dispossession. Gen. 5. 4. &c.

*Kenan* called his son *Mahalaleel*, which is perceiuing death *Rahel* yeelding vp the ghost in her painfull trauell, called her child *Benoni*, which is, the sonne of my sorrow. Gen. 35. 18

Of such significant names of mans misery the Scripture is full.

1 Sam. 4. 19. &c.

one I cannot passe in silence, to wit of *Phinehas* wife, who whē she hard that the Arke of God was taken by the Philistines, and that religion was gone, she called the child *Icabod*; which is, the glory is gone from Israell.

The Lord grant that wee haue neuer cause so to say, so to christen our children, or so to sigh to the sorrowe of our sinfull soules, when as for our vnthankfulnesse, the glorie shall go from Englād. The vse of all is this: that as nere as we can, wee should cleipe our children with significant names, such as are no sooner heard, but they should make an impression in vs & them, either of the Lords mercie, or our owne miserie. But and if we will take, in the pride of our harts, such names sauoring of flesh and bloud as *Dauid* did, when he called his sonne *Absalon*, which is

the

the fathers peace: let vs take heede it fall not out with vs as it did with him; for hee became his fathers bane. A good aduertisement to see to our names, that wee bee not better called, then qualified, as *Absalon* was, crossing a good name with a bad nature. 2 Sam. 3.

As for prophane names taken from the Gentiles, and such as sauour of idolatry, away with them, as *Iupiter*, *Mercurie*, *Venus* &c. Names we may take of our ancestors, so wee follow their vertues, as *Dauid*, *Abraham*, *Isaac*, *Iacob*.

It is written of one, that he was so obliuious, that he had forgotten his owne name. I feare there bee many such who little regard to follow the vertues of such as they would bee called after; yea oftentimes wee heare the sound of our names, but we forget the signification. *Massala Coruinus.*

Gen. 32.28 Thou shalt bee no more called *Iacob* but *Israel*, as preuailing with God, so said the angell; and after *Iacob* had it, he neuer lost it, hee neuer forgot it: and it was with him as with *Scipio Africanus*, *Qui nihil inde præter cognomen accepisse dicitur*, he had nothing frō Carthage but the bare name: so what had he or what haue we in this world, but a wrastling with God for a blessing?

*The daughter of Phanuel.*

From her gracious name, now come wee to the faithfull family whereof she was descended, which is here said to be *Phanuel*.

A gracious childe no doubt, of gratious parents, I meane, a flourishing branch of a fruitfull tree: for *Phanuel* is *Peniel* mentioned, *Gene.* 32. 30. which is the face of God, being the place where *Iacob* wrastled

wraſtled with the Angell, & ſaid, I haue ſeene God face to face, and my life is preſerued. In memorie whereof *Phanuel* learned 3. things, notable preſidents for fathers of families to follow, in making holy their children and houſhold.

1 The ſight of God in his word, thus: I haue ſeene God face to face.

2 The wraſtling with God for a bleſſing by powerfull prayer, and practiſe of all piety, thus: I will not let thee go, except thou bleſſe me. Hoſea. 12. 3 4.

3 The aſſurance of Gods mercie and bleſſing after ſuch fight & contention, in theſe words: my life is preſerued.

Let this bee a modell to frame your families by: ſo ſhall ye bee bleſſed in all your habitations as was *Abraham*, *Cornelius*, *Abed-Edō*, *Lazarus* at Bethania, and *Ioſua*, when Gen. 18. 19. Acts. 10. 2. 2 Sam 6. 11. Ioh 11. &c

when he resolued & said, If it seem euill vnto you to serue the Lord, choose you this day whom you will serue: but I and my house wil serue the Lord.

Iosua.24. 14.15.

Godlines is great gaine, whereunto appertaineth not onely the things of this life, but of the life to come. Is it gaine you seeke for? & would you aduance your houses? and preferre your children? Then liue godlily, & bring them vp in his feare: so shall ye not only honour them in this world, but in the world to come. I haue beene yong, saith *Dauid*, and now am old; yet I neuer saw the righteous forsaken, nor his seede begging his bread.

1. Tim. 4. 8

Ephes. 6. 4

Psal. 37. 25

The remembrance of the iust is with praise, but the name of the wicked is with rottennesse: Let the rule of the Apostle guide you in the bringing vp of your chil-

children and familie in nurture, & holy discipline.

If there be any that prouideth not for his owne, and namely for them of his household, he denieth the faith, and is worse then an infidell. 1. Tim. 5. 8.

Which is true and may be verified, not so much of temporall trash, as of heauenly treasure; euē of that which rust cankereth not, moth consumeth not, nor theefe breaketh through, and stealeth. Math. 6. 20

Men thinke it sufficient if they be godly themselues, though their children bee riotous. Let *Ely* his example answere that obiection, punished for his impunity: & let *Iobes* care of his children banqueting, increase thy diligēce in feare of their future fall. 1. Sa. 2. 27. Iob. 1. 5.

The Senate & people of Rome as *Tullie* recordeth, sent euery yeare six of their Princes children

dren to the land of Hetruria, there to learne the art of diuination. To credit the profession of diuinity, then Princes children were sent to see into the entrals of beasts, & flight of birds; our inspection now is deeper, and we soare higher, euen into the bloudy wounds of a
Rom. 8. 34. sweete sauiour, bleeding on earth, pleading in heauen: and yet (woe is me therefore) both meane men, and mightie thinke diuinity too base for their profession. O that wee had the gleanings of our noble, gentle, and princely bloud, for the credit of our religiō, weaned, vowed, and dedicated (as *Anna*
1 Sam. 1, 22 did her *Samuel*) *Nazarites* for the Lord, and in her owne words thus: *I will bring him that he may appeare before the Lord, and there abide for euer.*

The Lord from *Horeb* inioyned this exercise to all fathers, that they

they ſhould teach their children thus: when thy ſonne ſhall aſke the in time to come, What mean theſe teſtimonies, and ordinances and lawes? then thou ſhalt ſay vnto thy ſonne &c. *Hezechiah* rehearſeth it as a benefit to all poſterity, that godlineſſe ſhould flowe from faithfull fathers to faithfull children, *The liuing: the liuing, hee ſhall confeſſe thee, as I doe this day, the father to the children ſhall declare thy truth.* And *Paule* leaueth it for an inſtruction irreuocable: *Ye fathers prouoke not your children to wrath, but bring them vp in inſtruction, & information of the Lord.*

Deu. 6. 20.

Eſai. 38. 19

Ephe. 6. 4.

## *Of the Tribe of Aſhur.*

That *Anna* her teſtimony of Chriſt might bee of greater credit, ſhee is here commended for the tribe wherof ſhe came, which

Gen. 30. 13

was

was *Asshur* the eight son of *Iacob*: but before I come to speak of that tribe in particular, giue me leaue a little to tell you of the tribes in generall.

And why the spirit of God hath beene so carefull to distinguish tribe frō tribe, in the course of all the scriptures; which was I assure you for no other cause but to find out the promised seede, euē Christ the Messias and sauiour of all the world, his blessed line and linage. I say, to proue the incarnation, that sith it was his good pleasure to bowe the heauens and come downe to bee manifested in the flesh, it might appeare in what flesh. For as in the search of *Achās* stealth *Iosua* seuered tribe from tribe, and family from family, mā from man, till he came to *Achan* the sonne of *Carmi*, of the tribe of *Iuda*, and he was taken.

Iosua. 7. 16.

So

So ſearch the ſcripture, & you ſhall finde in the booke of generations, how carefull the Spirit hath been to ſeuer tribe frō tribe, houſe from houſe, man from man, till it came to Iesus Christ, the ſon of *Dauid*, the ſonne of *Abraham*, the father of all the faithfull, and ſo of *Isaac*, *Iacob*, and *Iudah*. Mat. 1. 1, Luke. 3. 23

Now that *Anna* the propheteſſe is of the tribe of *Aſhur*, and neither of the tribe of *Leui* or *Iudah*, it is much to inſtruction and conſolation, to ſee that neither the ſpirit of prophecie is tyed to *Leui*, nor ſaluation onely to the tribe of *Iuda*; nor we muſt diſpaire of the grace of God, ſith the Lord hath giuen ſaluation apparantly to thoſe that were of another tribe, yea to gētiles aliants from the common weale of Israel. Ephes. 2. 12

For if you looke into the booke of

of God, yee shall find that *Asher* was the sonne of *Zilpa*, handmaid to *Lea*. *Gen.* 30. 12. 13.

O Lord how wonderfull are thy mercies, and waies past finding out! The lawful wife despised, the handmaid respected, & of her must come *Asher* one of the tribes in Israel; and of that tribe sealed vnto saluation, as many as of the tribe of *Iuda*, euen twelue thousand. Now in this particular tribe of *Asher* whereof *Anna* came, I doe obserue a double blessing prophesied of; one by *Iacob*, honorable, of much fruit and great aboundance, thus: Concerning *Asher*, his bread shall be fat, and he shall giue pleasures for a king.

Reuel 7. 6

1

Gen. 49. 20

By *Moses*, a religious, and as it were a pregnant prophesie of this *Anna* the daughter of *Phanuel*: for saith he, *Asher* shalbe blessed with children, and he shall be accepta-

2

ble

ble vnto his brethren, and shal dip his foote in oile. Thy shoes shall be iron and brasse, and thy strēgth shall continue as long as thou liueſt.

For the first, it may seeme that *Asshur* was an honourable Tribe, and for honour to be humbled to the obedience of Christ, and of his gospell, is a rare thing in this wicked world: for not many mightie, not many nobde are called, but GOD hath chosen the foolish things of this world, to confound the wise, and God hath chosē the weake things of the world to confound the mightie things; and vile things of the world, and things which are despised, hath god chosen, and things which are not, to bring to nought, the things that are, that nō flesh should reioice in his presence.

Deu. 33. 24 :5.

1. Cor. 1. 26

Nay, many in respect of this,

that they are great, noble, princely, & haue dipt their foote in oile, as was ſaid of *Aſhur*, they take occaſion thereby to wax proud, vaine, cruell againſt the poore, & grieuous ouer the Saints of God: reſpecting religion with like reuerence as *Rubē* did his fathers bed, who defiled it, and ſo do they: & therefore I may ſay as he did, your dignitie is gone. Gen. 49. 4.

Honour, noblenes, and gentility, ſtand not ſo much in your deſcēt as in your aſcēt; not how you are deſcended of men, but how you doe aſcend to God; it is not the greatneſſe of your bloud, but the generoſity of your ſpirit, ſoaring like Eagles where Chriſt is, feeding vpon him your ſelues, & bringing him downe for others repaſt, to iuſtifie that: Kings ſhall be thy nurſing, fathers & Queenes ſhall be thy nurces, they ſhal wor- Eſay. 49. 23

ſhip

ſhip thee &c; Which and if you doe not, then take heede to your place & high callings: for *Potẽtes potẽter tormẽta patiẽtur*, the mighty ſhall be mightily tormẽted. *Topheth* is prepared of old, euen for the mightie it is prepared. *Fulmen petit culmen*. The higher the ſpire, the nearer to fire. Wiſd. 6.6. Eſay. 30. 33

But come we to *Moſes* propheſie of *Aſhur*, which ſeemes more proper to the preſent occaſion, & as it were, a pregnant propheſy of *Anna*:

*Aſhur* ſhall bee bleſſed in his children, &c. Deut. 33. 24. 25. &c.

*Aſhur* in *Phanuel*, *Phanuel* in *Anna*, *Anna* in her Chriſt, of whõ ſhee trauelled in expectation, till ſhee ſaw him in the fleſh preſented in the Temple.

*Aſhur* was bleſſed in his children, *Anna* in her Chriſt.

Ad to the bleſſing of the faith-

full children, a singular and rare constancy in the faith, by such obedience thereunto as appertaineth, mentioned in this:

Thy shoes shall bee yron and brasse, and thy strength shall continue as long as thou liuest: or as it is in one translation according with the originall: *Sicut dies iuuentutis tuæ, ita et senectus tua.*

True in *Anna*, if euer in any of that tribe, whose shoes were yron and brasse; she stedily stoode to the faith of Christ from the first day of her virginity, to the last day of her widdowhead: I say, so long as she liued, shee did continue a virgine, a wife, a widdow, and was found faithfull and constant in all estates. *Sicut dies iuuentutis ita et senectutis*: As was her youth, so was her age. A iust reproofe to the men and women of these our wretched dayes: wherein for the

moſt part, all are ſhod with corke for ſhoes of braſſe and yron: wee are not of *Aſhur*, ſtidy in the truth, but wee are blowne away with euery blaſt of vaine doctrine, and there is not the leaſt gale of proſperity, or ſtorme of aduerſity, but it maketh vs to goe back as in the day of *Midian*, or like the children of *Ephraim*, which being harniſſed and carying bowes, turned themſelues back in the day of battaile. Ephes. 4. 1. Eſay. 9. 4. Pſal. 78. 9. 10.

Nay, the Lord is ſo careful we ſhould not turne back, that by his aduertiſement wee may not ſo much as looke back, and therfore he ſaid, remember *Lots* wife. Luke. 17. 32.

Yea and *Paule* went yet a degree further, when hee ſaid one thing I doe, *I forget all behind, and hold hard to that which is before, &c.* Where note, that not onely our foote and eie, but our very thoughts muſt go forward and Phil. 3. 13. 14.

not backward.

You haue begunne well this good newe yeare, now what should let you to go forward? Let a daughter of *Phanuel*, & a child of *Ashur*, gracious *Anna* teach the perseuerance in this Christian life, to end thy widdowhoode in his feare, as thou hast begunne thy virginity in his faith. And beware of *relapse*, both in the point of faith and fact: if thou fall from faith, see thy iudgement. *Heb.* 6. 4. 5. 6. If frō thine obedience, which is in matter of fact, then see thy iudgement. 2. *Pet.* 2. 20. 21.

Luke. 9. 62. No man that taketh the plowe in his hand, and looketh back, is fit for the kingdome of God: obserue (O Christian) saith one, what Christ puts into thine hand, *Non delicias, pecunias, et id genus reliqua, sed stiua*, the plow stilt, which is thy paines in piety, neuer to be left

left off, if thou looke to reape blessednes for thy painfulnes.

It is said of the powers diuine, in the first of *Ezechiel*, *Quod non reuertebantur, cum ambularẽt*, that they returned not whẽ they went. & *Eze.46.9.* churchgoers may not returne by the way of the gate, whereby they came in: but they must go forth ouer against it; ye must gaine by your deuotions, & euer depart better instructed then when ye came. This is the day of circumcision, ye must be cut, not in the outward skinne, but in the inward heart and conscience: for thus saith the Lord, no stranger vncircumcised in heart, nor vncircumcised in flesh shall enter into my sanctuarie, neither yet the *Leuits* that are gone back from me when Israel went astray from me after their Idols, but they shall beare their iniquity.

Ezec.1.17.

Ezec.44. 9.10.

So then for conclusion, let *Anna* her constancy bee your rule, who first & last followed Christ with perseuerance, *perseuerantia, cũ seueritate*: be kind to your godly motions, and cherish them, but be cruel to your bad affections, & kill them. *Salomon* saith well. *Pro.* 18.9. Hee that is slothfull in his worke, is euen the brother of him that is a great waster.

Gen. 28.12
Iohn. 1.51
Cant. 5.15

The Angels vpon the ladder were not seene to rest, but either to ascend, or descend; and Christ in the Canticles is described to haue legs of marble in sockets of gold: to teach vs that constancy in Christ, is constancy in gold, and more precious then the *Carbuncle, Topas*, or *Chrisolite*, yea and more sweete thē all the trees of incense. *In via virtutis non progredi, regredi est, & qui non proficit deficit*: Not to go forward in the way of vertue,

is to go backward, and he leeseth that gaineth not.

*Which was of a great age, after shee had liued with an husband seuē yeares from her virginity, &c.*

In the description of *Anna* her person, I haue told you that she was by profession a Propheteſſe, by name gracious, of a religious familie, and of an honourable Tribe.

It now remaineth, we come to the maturity of her age, and threfold state of her life, which she passed in all godlines & honesty: all to make her witnesse of greater credit, to the honour of her Christ, whom she published.

For as the wise man saith, Age is a crowne of glory, when it is found in the way of righteousnes *Pro.16.31.* That is, when it is ioyned with religion: or else the elder that the wicked are, the more they

they are to be abhorred.

Her age argued her honesty, vertue, and godly life: for the sinner, wicked, and vnrighteous liue not halfe their daies: Pride, auarice, wine, & women are hatchets to cut downe the tree of thy life, ere it come to it full growth. *Dalila* in her wantonnesse, *Baltassar* in his bolles, *Absalon* in his pride, were all cut off in the middest of their daies; sinne goeth before destruction, & it hasteneth on the iudgement.

Psal. 55. 23

Dani. 5. 1
2. Sam. 18. 9

As one flood puts on another till they come to the great Ocean, and then they are swallowed vp: so one sinne puts on another, till we come to the graue, & then all are swallowed vp in iudgemẽt. I say therefore, *Obsta principijs*, begin betimes, and let thine age & thine honesty grow together: for what an incongruity is it to bee

gray

gray in haires, and greene in affection? thy yeares to go forward, and thy religion backward?

It is ſaid of *Anna*, *Quod hæc proceſſerat in diebus multis*, becauſe with the courſe of her yeares, ran the circle of her religion, vertue and honeſty; & as the daies of her youth paſſed, ſo the vanities of this world euer died in her.

*Erubeſcat ſenectus, quæ ſe emendare non poteſt*, that old age may bee aſhamed and bluſh, that knoweth not how to begin to amend.

I ſay amend, for that manie hauing paſſed their youth in ſinne, ſhame, and ignorance, deeme it too late to amend when they are old; as when they ſay, I am now too old to learne: to whom I anſwere; *Etiamſi ſenes magis decet docere, quam diſcere, magis tamen decet diſcere quam ignorare, Auguſt: in Epiſt. ad Heb.* Although it be more ſeeme-

seemely for old age to teach then to be taught, yet is it much more seemely to learne then to bee ignorant. The onely thing that letteth in old age to learne and to amend, is auarice: *Cum cũcta vitia in sene consenescunt, sola auaritia iuuenescit*: Whẽ all vices grow old in age, onely couetousnesse waxeth young. The vse of all is, that our old age should euer be a credit to our place and calling. As also that as our yeares do increase, sin should decrease: and neede we had, by *Anna* her exãple to weane our affections in youth, that they do not ouerule vs in our age. *Ex peruersa volũtate facta est cõsuetudo, et dũ cõsuetudini non resistitur, facta est necessitas*, of a froward wil is ingendred an euill custome, & while custome is not withstood it growes to a necessity. *Peccata senum prædicantur in quid*, Old mens

sins

sins are essentiall. I do further obserue out of the text, that she passed the threfold state of her life, in all piety and godlinesse. A virgin, a wife, & a widow, she passed all without staine to any, a pure virgin, an honourable wife, a religious widow: so she liued, and so she died, and for that her name is memorable.

Now of these three kindes of life, to wit, virginity, marriage and widdowhead, the Monkes make much adoe, and such a difference in the sight of men and God too, as doth no lesse argue thē of foule impietie, then of iust hypocrisie, preferring virginity and widdowhoode much before marriage, euen in the sight of God: for they attribute vnto virginity the fruite and merit of a hundred fold, vnto widdowhoode of sixtie fold, but vnto Matrimonie, as a state

more

more vile and beggerly, only thirty fold.

Yea and yet some more superstitious thē these, who left vnto mariage no place of fruit or blessing; but that of an hundred fold they gaue vnto martyrdome, that of sixtie fold to virginity, and that of thirtie fold to widdowhoode; reckoning mariage among those kindes of life, which are nothing pleasing vnto God, but onely of mercy suffred to bee, and are not farre from fornication, Whereupon this speech hath fallen from their filthy mouthes: *Nuptiæ terram replent, virginitas Cælum*, The married repleniſh the earth, but virgins fill heauen; as and if lawfull marriage had nought to doe with heauen. O how truly are the foule frogs taxed in the froth of their fornication, sin, & sodomie, by *Bale* in his Votaries, thus? They

frowne

frowne at marriage, who laugh at letchery.

But leaue wee theſe hypocrites in their ſuperſtition, and let vs ſee what the Scripture ſaith of theſe three ſtates of life.

1 Firſt, the ſcripture ſaith, of a truth, I perceiue that *God is no reſpecter of perſons, but in euery nation he that feareth him, & worketh righteouſnes, is accepted of him.* Acts. 10. 34.

2 And *Paule* ſaith, Circumciſion auaileth nothing, nor vncircumciſion, but the keeping of the commandements of God. 1. Cor. 7. 19

3 And againe, *Gal.* 3. 28. There is neither Iewe nor Grecian, there is neither bond nor free, there is neither male nor female: for ye are all one in Chriſt Ieſus: And if ye be Chriſts, then are ye Abrahams ſeede, and heires by promiſe. Out of all which I gather that

that God is no accepter of persons, nor respecteth any mã, place, state or condition of men, but as they respect him in true piety and godlinesse.

He respecteth no person, place or state of life, but in the cause: blessed cause, blessed person, whether virgin, wife or widdowe; cursed cause, cursed person, whether widdowe, wife, or virgin. Giue me a religious virgin, and I will prefer her before an irreligious wife or widdowe; giue me a religious wife or widdowe, and I will preferre her before an irreligious virgin. For if God respect not circũcision which was his owne ordinance, and vnder the lawe, not reiecteth vncircumcisiõ, which was abominable by the Law, but a new creature; will he (trow you) regard virginity, which was neuer enioyned by law, but as a newe crea-

creature.

I gather againe, that vpon the touch of Christ, all states are sanctified, and neuer till we haue dipped our stoles in the bloud of the Lamb: If then ye be Christs, yee are Abrahams seede, and heires by promise: not heires for that ye are Iewes rather then Grecians, not heires for that ye are men, rather then women, virgins rather then wiues, Kings rather thē peasants: but ye are heires because of the promise, euen of the promised seede; which laid vp in your hearts by faith, vnfolds the inheritance vnto you, and maketh you heires of his heauenly kingdome. In which sense I may say with *Augustine*, *Celibatus Iohannis non præfertur coniugio Abrahæ*, the single life of *Iohn* hath no prerogatiue aboue the marriage of *Abraham*; and so to conclude with the Apo-

Reue.7.14.

Gal.3.29.

stle. 1. Cor. 7. 20. 21. &c. Let euery man abide in the same vocation wherein he was called.

Art thou called beeing a seruant? care not for it.

Art thou bound to a wife? seeke not to bee loosed: art thou loosed from a wife? seeke not to be bound But if thou takest a wife, thou sinnest not; and if a virgin marry, she sinneth not: neuertheless such shall haue trouble in the flesh, I say in the flesh, not in the faith: for it is no touch of faith for virgens to marrie.

And therfore true it is, *Molestiæ coniugij, sunt pœna peccati, non matrimonij*: the troubles of marriage, are punishments of sin, not of matrimony: But leaue we the comparison, and come we to *Anna*, how commendably shee passed these three states of life, in all piety and godlinesse: for it is euident by the

text

text, shee was a chaste virgine, a chaste wife, & a chaste widdowe.

A rare thing in these vnchaste daies, wherin fewe, either virgins, wiues, or widdowes go vnspotted: she liued with one husband seauen yeares frō her virginity. *Ergo*, she was a virgin vnspotted in the day of her espousals.

She liued seauen yeares with an husband; she liued with him, shee liued not from him; she liued to loue him, she liued to obey him, him and no other: for that had bin a death and not a life.

The text saith well, shee liued with him, which argued her patience as well as her chastity: for if she had not beene peaceable, it had beene no life but a death they led, according to that of *Siracides*: *an euill wife is a yoke of Oxen that draweth diuerse waies, hee that hath her is as though he held a Scorpion.*

Lastly, as the Lord guided her in her virginity, honoured her in marriage, so hee loued and protected her in her widdowhead, an estate of life much respected of God, as may appeare by the scriptures.

Wherein the Lord enioyneth from *Horeb*, (to which imperiall law all owe homage) Ye shall not trouble any widdowe nor fatherlesse childe; if thou vex or trouble such, and so he crie and call vpon me, I will surely heare his crie. Exo. 22.22

And it was a sinne, with a vengeance laid vpon the rulers of Israel, that they iudged not the fatherlesse, neither did the widdows cause come before them. Esay. 1.23

Whom to relieue, the Apostle maketh a part of pure religion, & vndefiled before God. Iam. 1.27

But *Anna* her widdowhead was pairleleſſe both for prouidence & piety,

pietie: she saw the Lord Iesus presented in the Temple, which she could not, either in her virginity, or when she was a wife; to tell you that euē therin, widdowhead had the prerogatiue aboue virginity, by the Lords prouidence. And the chastity of her widdowhoode appeared in this, that she so cōtinued for the space of foure score and foure yeares. 84.

Chambering and wantonnesse rotteth the bones, and shorteneth the life; but temperance euen in that, giueth length of daies. To liue fourescore and foure yeares was much, and so long to liue in chaste widdowhoode was more: but all that time to serue God in the Temple night and day with fasting and prayer, was most of all; farre from the practise of our wanton widdowes, who ere they haue well finished the funerals of

the first husband, are ready to solẽnize the Nuptials of a second. Which though I dare not say, it is vnlawfull, yet may I say, it is not seemely, and charge them with this fault, that they haue soone forgotten their first loue.

It was demanded of *Valeria* the Romane (her husband being dead) why she married not againe: she answered that of right she could not, for that her husband yet liued, though not in her house, yet in her heart; and till he were there dead, shee doubted shee neither ought, nor could marry another.

And *Marcia* wife to *Cato*, being likewise demanded why she married not againe, answered, shee could yet finde none that would marry her but for hers. But *Amira* her answer was full both of loue and wit, when she wonde out her selfe from second marriage, with this

this resolution.

If I should marry againe (saith she) then it must needes fall out that my husband should proue either good or bad: if good, then should I euer liue in feare to loose him; if bad, then in griefe to keepe him, and therefore none is best.

I speak this to correct the lightnesse of our daies, wherein both Virgins, wiues, and widdowes are too wantonly giuen, neither regarding the vaile of their virginity, the honour of their marriage, nor the holinesse of their widdowhoode with gracious *Anna*.

It may seeme in the Apostles time, that widdowes had their speciall place and praise in the church, as you may reade, 1. *Tim.* 5.3.6.11. Nor do I see why euen yet they might not doe vnto God the like good and acceptable seruice, especially those of elder

yeares: and for the yonger women, I say with the Apostle, I will that the yonger women marrie, and beare children, and gouerne their houses, and giue no occasion to the aduersarie to speake euill. Finally to preserue and keepe thy chastity without corruption in all three estates, six things are required, 1. sobriety. 2. labour, 3. plaine apparrell, 4. a restraint of thy senses, 5. little speach, and that powdered with honesty, 6. shūning of opportunities, as of persons, place & time. *Cassiodore super Matthæū.*

1. Tim. 5. 14

*And went not out of the Temple, but serued God with fasting & prayers night and day.*

From the description of *Anna* her person, a mirrour of all modesty for virgins, wiues, & widdowes to behold; it now remaines wee come to the practise of her life in all piety, and publishing of her

Christ

Christ in all true faith and verity: her godly life appeared in this, that shee did altogether deuote her selfe to the seruice of her God, first amplified by circumstance of the place where, *In the Temple*; secondly the manner how, *with fasting and prayers*: thirdly the time when, *night and day*.

In that she went not out of the Temple, it argued that she was no gadder abroad, but liued all in priuate to God, and with his saincts in the great congregation! whither she went no doubt, as the blessed virgine did to her cosin Elizabeth, *Cum festinatione*, * with all hast. *Non gaudet diu videri in publico*, she had no ioy to bee abroad: this blessed widdowe followed after faith, and not fashions.

Luke. 1. 39. * μετὰ σπουδῆς.

She had no solace but in the assembly of Saints, no ioy but in the

the fruit of her faith, no pleasure but in the Temple of her God.

And therefore no doubt she said as *Dauid* did, blessed are they that dwell in thine house, they will be alway praysing thee. For one day in thy court is better then a thousand elsewhere: I had rather be a doorkeeper in the house of my God, then to dwell in the tabernacle of the wicked.

Psal. 84. 4. &c.

These dayes are *Dinaes* dayes; for many of our virgins, wiues, and widdowes will not be kept within our dores. And others are so far from seruing of God in the Temple, with gracious *Anna*, night and day, that of all other places they loue it least, and seeke it last.

Gen. 34. 1. &c.

Yea, they neuer come but when they are carried, in the day of their birth to baptisme, and in the day of their death to burial.

*Dyna*

*Dina* went out of her fathers doores to see the shewes of the Shechemits: it cost bloud, and it lost honesty.

*Bersheba* washed her selfe in publique, it killed her husband, it lost her honor, it endangered the king, and plagued Israel. 2. Sam. 11. 2

Had *Iephthe* his daughter kept within the doores, it might haue saued her life, but she was too proude of her fathers praise, out shee must to gaze vpon his glory; well well, she bought it deare, for her dance was to the graue, her tymbrels playde her passing peale, and the Damosells mourned her funerall. Iud 11. 34.

What should I say more? *Esau* lost the blessing with being abroad, and *Iacob* got it with being at home.

*In cunctis quæ foris sunt væ væ*, Amos. 5. 16. And they shall say to all

all in the high wayes, alas, alasse. *Dauid* in one of his Psalms makes a good wife an ornament for a mans house, and here I may make a widdow an ornament for the Church of God: Not then an ornament for the Theater, playes, spectacles, fayres, markets, or doue-ales, there onely to see and to be seen; No, no, she must be as a snayle to carry her house vpon her backe, her children at her brests, her hādmaids at her heels, with care in her heart, and cost in her hands, to buy balme, to bury Christ in her deareſt thoughts.

He was a Pagan that sayde of *Sempronia*, that she could *saltare & canere, paulo elegantius quam decuit probæ*: that she could sing and dance more minion-like then became a modest matrone. Shall heathen see into such sinnes, and shall Christians be senseleſſe? Of old

old, virgins were vailed, and the maried were couered, & for that were called *nuptæ*; but now all is gariſh, and the vaile of modeſty is put away: bare head, bare necke, bare breſts, with painted face, and oyled countenance; ſo farre from all godly cariage and Chriſtian couerture, as they are from virginall modeſty, and nere the ſuſpition of proſtituted ſhame and honeſty. Trowe you that God wil be ſo anſwered when fire ſhall fyne theſe faſhions, flaſh in our faces, and yee ſhall meete him in the cloudes? when to hide your ſelues it will be vnpoſſible, and ſo to appeare, it will be intollerable. Gen. 24. 65

See in the ſecond place what ſhe did in the Temple; ſhe came not to ſee others, and to be ſeene her ſelfe: ſhe came not as a mony changer, to trade in the Temple, or to haunt the ſeats of them that ſold

solde doues, whipped out by Christ, *Math.* 21. 12.

Nor did she come to serue the time, as those who now and then drop into the Church for feare of danger, & when that is past, they are goue, like Seamewes, who neuer stir but in a storme. But she came as you may here see, to serue God with fasting and praier, night and day. And this seruice of God it was her loue, it was her life, she loued it, and therefore she liued in it.

And sooner might ye draw the Sunne from the firmament, then blessed *Anna* from her deuotiõs. Her eare hearkned, her eies watched, her feet were shodde to the seruice of her God, to serue him was the crowne of her head, & diademe of her praise, she gloried in nothing more then that she might lick vp the dust of the sanctuary.

Nor

Nor did this seruice flow from a seruile feare, but from a filiall loue, according to that; Ye haue not receiued the spirit of bõdage to feare againe, but ye haue receiued the spirit of adoption, whereby we cry *Abba* father. Rom.8.15

She serued him purely and nothing with him, shee serued him onely and nothing beside him, she serued him truely, and nothing for him; but woe is me to tell: we are so farre from seruing him, that we make our God to serue vs euen in our sinnes, according to that of *Esay*: Thou boughtest mee no sweet sauour with money, neither hast thou made mee drunke with the fat of thy sacrifice; but thou hast made mee to serue with thy sinnes, and wearied me with thine iniquities. Esay.43.24

Now come we to the manner, how she serued God in the Tem-

ple, expressed in these words, *with fasting and prayers.*

Not that she put any merit in the one or in the other, but vsed both as meanes to strengthen her faith in the Messias, whom after she did confesse and professe. And therefore it is said, she serued God with them, and not merited by them, or was iustified through them: beeing a seruice, it was no desert but a duetie; wherein when Luk.17. 10. shee had done all that euer shee could, yet was she vnprofitable, till she confessed the Lord, and spake of him to all that looked for redemption in Ierusalem.

This therefore is the right vse of our prayer and fasting, to bee vnto vs as it were bellowes, by which our faith in Christ is refreshed and inflamed. And it is specially to be obserued, that fasting is put in the first place of her ser-

ſeruice to god, thereby to teach vs that we muſt be broken by abſtinence, ere we cā be well prepared to any good deuotiō. For as if you put an eg or cheſnut into the fire, & break it not, the heat no ſooner cōmeth vnto it, but it burſteth & leapeth out: yet not ſo, if before you put it in, you break it neuer ſo little in the head. So may we ſay of mē, preſuming to come before the maieſty of their God, who is a cōſuming fire; if they come vnbrokē, fat, & full, and not hūbled with faſting, prayer & watching, they eaſily leap out of the fire of their deuotions, & fall away frō heauenly contēplation. Not ſo *Pueri illi Babylonici*, mētioned in *Daniel*, who refuſed the portion of the Kings meat, & chooſe rather to feed vpon pulſe. They would bee broken with prayer, abſtinence, & faſting, the rather to abide the fiery fur-

Dan.1.12 out of which they were deliuered.

Exod.24. 18.34.28 So *Moses* was with God vpon the holy mount, forty daies and forty nights without meate or drinke: he was broken like a chesnut with abstinẽce, that he might the rather indure the fire of Gods maiesty.

So this holy *Anna* would bee broken like a chesnut with prayer, fasting, & watching in the temple night and day, to mortify the flesh, that it might not abate the vigor of the spirit in the heat of her deuotions.

It is therefore expedient (my deare brethren) that by your abstinence ye keepe vnder the flesh, especially in your deuotions and seruice of God, and so as you may say with the blessed Apostle, whether in the body or out, I cannot tell, God he knoweth: For the flesh

2.Cor.12.2

is

is that Eue tempting vs to eate of the forbidden fruit. The flesh is *Putiphars* wife, prouoking chaste *Ioseph* to filthy lust. The flesh is, that *Iael* beguiling *Sisera*, with faigned loue to his destruction. The flesh is that *Dalila* who pleasantly tooke *Sampson* into her bosome, and betrayed him vnto the Philistins, cut his haire, put out his eies, and made him a scorne to all the people. Gen. 3. 6 Gen. 39. 7 Iud. 4. 18 Iudg. 16. 15

The flesh is that dancing minion, whom nothing could please but the head of *Iohn Baptist* on a platter. Math. 14. 8.

Finally, the flesh is that dorekeeping damosell, *Ad cuius vocem Christum negamus*, at whose voice *Peter* abiured his Christ, and so doe we. Math. 26. 69.

In regard of all which, it stands vs vpon as we loue the saluation of our soules in the seruice of our

God, that with blessed *Anna here*, and *Paul* elsewhere, we beate down our bodies with prayer, fasting, & watching, to bring it in subiection
1 Cor. 9. 27 to the spirit, lest by any meanes after wee haue preached to others, wee our selues should bee reproued.

## *Night and day.*

*Anna* her deuotion is here exemplified by circumstance of the time she bestowed in the seruice of God, which was both night and day, as it is in the text, spoken by way of trope; not that she euer dwelt in the Temple, for how could it be said then, that shee came at the same instant vppon them? Or that her fastings were such, or prayers so many, as she had no leisure either to eat in the day, or rest in the night: for how could

could she euer then haue cõme to such maturity, and length of dayes?

But the speech is familiar, and meaning such, as doth imply from the spirit which spake it, that she was frequent in her deuotions, and a continual Church commer. As we say of him who is a painfull student, that he is neuer from his booke, nor from the presence of his Master: or of him, who praieth much, we say he is alwayes in prayer. Or of him who is a good hearer, why such a one is neuer from the Church, sermõ, and sacraments. 1. Thess. 5. 17.

So may it be said of *Anna* the Propheteſſe, that she was much in prayer, and fasting: *hoc opus, hic labor, hoc artificium, hoc exercitium*, it was her worke, it was her labor, it was her art, it was her exercise.

When euer any holy thing was performed in the Temple, were it in the morning or in the euening, *Præsto aderat*, she was euer at hand: nor did shee at any time neglect the publick seruice, but was still present.

Psal.93.6 Holines (saith the sweete Singer of Israell) becommeth thine house for euer: holy saint, holy shrine, holy God, holy people, holy temple; holy *Anna* did hallow it night and day, with her holy presence, prayer, and fastings.

Here learne then by *Anna* her due deuotion, and daily practise of godlines, and piety, how to frame your selues for the Church & holy assembly; handle not the holy things with vnwashen hands, but rather say with *Dauid*, I will wash mine hands in innocency, and so will I go to thine altar, *Psalme.* 26.6.

Learne

Learne with *Anna* to loue the Church: where a mans treasure is, there is his heart. Can there be greater treasure anie where then in the temple of God? where hee hath promised that his eie, eare, & heart, shall be perpetually. Say with *Dauid*, Lord I haue loued the habitation of thine house, and the place where thine honour dwelleth, *Psal.* 26. 8. Is his presence there? is his honour there? Why should we then denie to honour it with our presence? Is his heart there to loue it? & darest thou to loath it? Matth. 6. 21. 1. King. 9.

One thing (saith the Prophet) I desired of the Lord, that I will require, euen that I may dwell in the house of the Lord all the daies of my life, to behold the beautie of the Lord, and to visit his temple, *Psal.* 27. When *Dauid* desired this one thing, it may seeme he exclu-

ded all other things; and when he desired it to require it, hee made full account to obtaine his desire.

When hee required to dwell in the house of the Lord, he made it his habitation; & when he would there dwell all the daies of his life, he made it no tabernacle for a time, but an abode for euer.

Finally to sanctifie all with a sanctified end both of his abode, and biding there, he said, I seeke this solace in his sanctuary onely that I may behold the beautie of the Lord, and visit his Temple.

And so to conclude a doctrine from *Anna* her practise in the continuall exercise of her piety in the Temple, as also from *Dauids* desire to rest himselfe with the sparrow ouer the Altar of his God, and euer to dwell in the habitation of his holinesse:

I gather, that it is beseeming

the

the saints of God, vnceſſantly to pray, duely to faſt, and daily perſeuere in the practiſe of all pietie and godlineſſe. For he that perſeuereth to the end ſhall be bleſſed; and true it is, *Fruſtra nititur, qui non innititur*, the tree that is ottē planted, and often plucked vp, it neuer proſpereth, it beareth no bowes, it brings no fruit. So is the planting in religion, vertue, and piety; if thou leaue thy firſt loue, & be remoued frō the firſt groūd of good faith & obedience, thou art as a tree twice dead, & plucked vp by the rootes, and good for nothing but for the fire. O well ſaid *Syracides. Eccle.* 27. 11

Mat. 24. 13

Iude. 12.

*Homo ſenſatus in ſapientia manet ſicut ſol, ſtultus autem ſicut luna mutatur*, A man of vnderſtanding is ſteddy as the ſonne, but a foole is changeable like the moone. Iuſt and holy men are ſtable like

Abra

*Abraham*, the father of all the faithfull, who, as the foules fell vpon the carkase of the sacrifice, still droue them away; and so as one saith: *Inceptum quod fecit, non reliquit infectum*, what hee begun he neuer left vndone; like vnto that of *Cæsars* expedition: *Nil factum credens, cum quid superesset agendum, instat atrox*, who neuer thought thing well done, when any thing was left vndone.

The vse is good, and *Anna* was happy in her holy haunt: for that she brake of no deuotion, her loue was full of labour; in prayer often, in fastings often, in watchings often, night and day shee tooke no rest, but in the sweet repose of Israels consolation, whom she sought in the Temple till she found him, and then euer treasured vp in her deerest thoughts. Be it therefore farre from vs, that

our

our diuinity should bee without deuotion, our profession without practise, our zeale without such sanctitie. May we sit at ease in Syon, and haue no courage for the truth? may the minister or the magistrate sleepe? may the people shift off so soueraigne a seruice to their God and Christ? O then where is our first loue? where is truth? where is faith? where is religion? Wee had all in the daies of our tryall, when the fire fined it, the crosse grieued it, & our martirs sealed it with their deerest bloud: then was the word of God precious as in the daies of *Samuel*; then at midnight, *Paule* and *Silas* prayed, sung psalmes vnto God, & prisons were shaken with true deuotion.

And haue we now left it in the happy daies of our peace, & vnder the gouernemēt of so gracious

a Soueraigne? shall it grow vnder the crosse, & shall it grieue vnder the crowne? shall it prosper in the daies of persecution? and shall it wither in the daies of peace? shall the Arke of God passe through the swellings of Iorden, and shall it make a stop in the sweete running waters of *Shilo*? shall *Moabs* rest be *Moabs* ruine? then woe vnto vs that euer we liued, to enioy so great blessednesse, with so little holinesse.

But here is our wofull want, we are ignorant of our God, and wee know him not: we think any thing will please him, any religion, any obedience, any prayer, any preaching, any duety, any deuotiō; like *Themistius* the Philosopher, that would perswade *Valens* the Emperour, *Deo gratam esse sectarum varietatem, vt ita pluribus modis colatur*: That God was well pleased

sed with varieties of sects, because by that meanes he may haue more sundry and diuerse wayes of his worship and seruice. Or we deale with our great God of heauen, full of Maiesty, full of might, full of feare, full of fire, as it is recorded the Mexicans did with *Ferdinando Cortasio*, who being much astonished with his great exployts, and wondering whether he were a God or no, sent Ambassadors vnto him with these gifts and instructions: *Tria genera munerum ad te ferimus, primo quinque homines; & si Deus quidem crudus es, & sanguine placãdus, cape istos & vescere, plures etiam dabimus. 2. sin bonus mitisque es Deus, en tibi herbas & plumas ad supplicandum. 3. si porro homo es, cape has aues & fructus, quos damus in tuum & tuorum vsum.*

In English thus: We present here before

before thy Maiesty three manner of gueſts, firſt fiue liue men; and if thou be a cruell God and pleaſed with nothing but bloud, take theſe and eate, we will prouide more: But if thou be a good and a mild God, behold here are herbs and fethers to ſupplicate with; & if thou be but a mere man, take this fowle and fruit, which we giue for thee and thine to vſe. *Chriſtiane quid rides, de te narratur fabula*, Why ſmileſt thou O Chriſtian, the tale is true of thee. You Papiſts deeme cruelly of your God, and you thinke him pleaſed with nothing but bloud in your deuotions; you haue diapred the earth with the bloud of his ſaints: and, as one of your owne Poets ſaith, you dayly ſeparate the ſoule of Chriſt from his body, and yet drawe incruently Chriſts bloud out of his veines.

We

We Proteſtants deem too baſely of our God, and we thinke him pleaſed with any thing, euen flowers and ſethers wil fit our deuotions; but fy vpon ſuch fealty.

You Atheiſts of theſe our daies who dare ſay in your heartes, though not with your mouthes There is no God: you thinke of him but as a mere man, fowle and fruite is for your deuotion: whilſt you make your belly your God, your glory your ſhame, and mind nothing but theſe earthlie things.

VVell, *Anna* her deuotion was another, night & day, ſhe ſought, ſhe ſued, ſhe wraſtled and praied and found God at Bethell: And for vs, ſeeing as the Apoſtle ſaith, we receiue a kingdom which can not be ſhaken, let vs with her haue grace, whereby we may ſo ſerue God, that we may pleaſe him Heb. 12. 28. &c.

him with reuerence and feare, for euen our God is a consuming fire.

Luk. 2. 38. *She then comming at the same instant vpon them, confessed likewise the Lord, and spake of him to all that looked for redemption in Ierusalem.*

We are now come to the last part and shutting vp of all, which is *Anna* her profession of Christ in all verity; without which, what formerly hath beene said, is nothing either to *Anna* her praise, or perfection in piety.

For what is her gratious name? whats her godly family? whats her honorable tribe? whats the maturity of her age, her chaste cariage in her virginity, mariage & widowhood? whats the resting of her selfe in the temple, with the continuall seruice of her GOD there, with fasting and praiers both

both night and day? I say whats all this good, without the soueraigne good, euē Christ the stone of our building, the salt of our sacrifice, the wedding garment we must put on, the sweet perfume, balme, and incense that sauoreth and relisheth all our actions? without which (I say) al our deuotion (be it neuer so deare) is dead, distasteth with our God, and endangereth our soules. And this is the reasō why we say, *Quod opera infidelium sunt peccata*, The works of Infidels are sin, be they neuer so iust, neuer so chast, neuer so patiēt, th
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Acts.4.11
Leuit.2.13
Mat.22.
11.12.
Eph.5.2.
27

when the parents had brought in the babe Iesus, to doe for him after the custome of the lawe, then came *Anna* not by chance, or vpon the call of any, but by speciall motion of the holy Ghost (no doubt) and instinct of the Spirit; which did suggest that euen now *Shilo* was come, Christ was born, a Sonne was giuen, euen the expectation of Israell, to all that longed for him. In which longing she looked, and saw sufficient for her saluation, nor had she euer seene with her eyes, had she not longed with her heart: for in her

Gen. 49. 10
Esay. 9. 6.

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the Lord was his gueſt.

*Daniel* by the bankes of Hula, while he was ſpeaking in prayer, and confeſſing the ſinnes of the people, the man *Gabriel* appeared and informed him, *Daniel.9.* 21.&c.

While *Zacharie* attended the euening ſacrifice, and the incenſe was a burning, the Angell ſayde, feare not *Zachary*, for thy prayer is heard, *Luk.*1.42.

*Iſaac* walked in the field praying, and ſawe *Rebecca* comming. Gen.24.63

While the *Magi* followed the ſtarre, they found the babe. Math.2.10 11.

And while *Cleopas* and the other talked of thoſe things that had happened at Ieruſalem, Chriſt drew neere and talked with them. Luke 24. 14.15.

And when did the holy Ghoſt fal vppon the aſſembly and fill the houſe where they late? but when they were all with one accord in

one place, looking and longing after the promise. *Acts.2.1.*

I say for conclusion, watch, pray, and practise piety, long and looke after the day of your redemption: blessed is that seruant whom his master when he commeth shall find so doing. *Matth. 24.46.*

But woe, woe, and woe againe, to all such as neither watch, pray, long, nor looke, but lie in their sinnes, and are frozen in their dregges; how will they answer the Lord at his fiery comming, who are so found? If iudgement begin at the house of God, & the saints shall hardly be saued, where? where shall the sinner stand? when to hide themselues it will be impossible, and to appeare it will be intollerable. O that men were wise, then would they vnderstand this, then would they con-

Zeph.1.12.

1.Pet.4. 7.18.

consider their latter end. *Deuter.* 32.29.

See againe, and weigh with me how the faithfull, good, and godly do mutually help one another in the seruice of God.

*Simeon* was praising & preaching Christ in the Temple, & behold *Anna* was ayding with all diligence to further that blessed worke; *& superuenit*, as it is in one translation, she was vpon him ere he was aware, and did communicate with him in that holy seruice. So was *Aaron* to *Moses*: for that he had a stammering tongue. *Barnabas* to *Paul*, though *Demas* did forsake him.

Exod. 4. 16
Acts. 13. 2.
2. Tim. 4 10

The people to *Dauid* when they said, Come, we will go into the house of the Lord.

Psal. 122. 1

So was hee who said well, We together are Gods labourers, ye are Gods husbandry, and Gods

building. 1. *Cor.* 3. 9.
And so (for the vse of the doctrine) are all ye to vs, when you helpe vs in our deuotions, ayding vs with your prayers, praises, and presence in the seruice of God; flocking hither like doues to their nests, and comming vpon vs at vnwares, as *Anna* did vpon *Simeon* when he had the babe in his armes, with *Ioseph* and *Marie* assistants in that blessed worke. We are too solitary in the seruice of God, well it were if we were more ayding one another in the same. Birds of a wing flye together, beasts of a heard flocke together: we are too single in our deuotions, and the diuisions of *Reuben* are great thoughts of heart.

Esay. 60. 8.

Iudges. 5. 15. 16.

Now at *Anna* her comming in, she shewed her religion in two things: first, she confessed him in heart, and secondly, published him

him to others, when she spake of him to al that looked for redemption in Ierusalem: iustifying that of the Apostle, *Rom* 10.9. If thou shalt confesse with thy mouth the Lord Iesus, and shalt beleeue in thine heart that God raysed him vp from the dead, thou shalt be saued.

Where note, that heart and tongue are tied together, nor can any man say he is religious, if he be silent; thinke he neuer so well, if he doe not speake, hee is of a dumbe and dead religion; For euen as at the approach & presence of the Son, vertue flowing from it, trees wax greene, florish, and yeelde their fruite; so Christ the sonne of righteousnesse shyning vpon his saints, what maruaile is it, if they breake out into prayses, and smell more sweet then all the trees of incense? Mala. 4 2.

Againe

Againe in that it is ſaid ſhe did likewiſe confeſſe: See the conſent of faith and doctrine, that her beliefe and ſpeech of Chriſt was all one with that of *Symeon*; to wit, that he ſhould be a light to the Gentiles, the glory of Iſraell, a rocke to the religious, a ruyne to the reprobate, and a ſword to *Maries* heart, all inuring that Chriſt ſhould be both our life and mortification

Luk. 2. 32.

Learne further, that if Chriſt being made man, and taking vnto him the ſhape of a ſeruant, as he lay in the cratch was ſung of the Angels, and ſeene of the ſheepheards; if in the Temple he was preached by *Symeon*, and confeſſed by *Anna*, to the wonder of *Ioſeph* and *Marie*:

Philip. 2. 7.

How much is it of greater wonder, that now neither ſeene nor felt, yet the godly ſhould reliſh

liſh him in ſoules, and ſound out his praiſe to their endleſſe ſaluation. O that we did know our own bleſſedneſſe in the certainty of our knowledge, by a more ſpeciall meane and manner.

For we goe not by ſight but by hearing, nor do we admire Chriſt *ex his quæ foris apparent*, for that which we ſee in him, but for that which we haue heard of him: for it is not only, Bleſſed are the eyes that ſee, but alſo, Bleſſed are the eares that heare the things that you heare. Math. 13. 16. 17.

Nor is it, Bleſſed are the pappes that gaue thee ſucke, but rather bleſſed are they that heare the word of God and keepe it. Luke 11. 27. 28.

*Eccleſiaſtes* ſaith well, Take heed to thy foote when thou entreſt into the houſe of GOD, and be more nere to heare then to giue the ſacrifice of fooles; for they A 17

know

know not that they doe euill.

The Maiesty and mercy of our God cannot be seene with mortall eye, but he is apprehended by faith, and hearing, without further processe, search, or scrutiny. *Thomas* may sound into his wound by feeling, but he cā neuer sound his will but by hearing.

For euen as in aged *Isaac* when he blessed *Iacob*, all his senses failed him but hearing, and onely in that he was not deceiued:

So in the knowledge of Christ our Sauiour, and in the certaintie of his trueth, all our senses are senseleſse, but that of hearing: the voyce is *Iacobs* voyce, but the
Gen.27.22 hands are the hands of *Esau*.

The Paganes papizing, and our Papists paganizing are palpable in their religion, pleasing they are to all their senses, in all their deuotions, but onely to that of hearing,

hearing, and that also if it be fed with pipe and Organ: but if you speake of preaching, and would fil it with heauenly harmony, they shut the dores, they stop their eares, and they will not heare, charme you neuer so wisely.

Onely in this, *Isaac* said true, It is the voice of *Iacob*; but when he said, They are the hands of *Esau*, he was deceiued. Psal. 58. 4 5

*Iacobs* voice will not deceiue, it is the word of God: but *Esau* his hands will still deceiue you, they are but the inuentions of men, and beggerly rudiments of this world: as, Touch not, tast not, handle not, which all perish with the vsing, and are after the commandements & doctrine of men. Gal. 4. 9. Coloss 2 21. 22.

*And spake of him to all that looked for redemption in Ierusalem.* Text.

When the heart is full, the mouth

mouth will vent, and as is the liquor within, so is the relish without. I haue beleeued, and therfore haue I spoken, saith one; and of the aboundance of the heart, the mouth speaketh, saith another.

Psa. 116. 10. Mat. 12. 34

*Anna* was full of her Christ, & therefore she could not but vent him; she had treasured him vp in her deerest thoughts, and for that she could not but lay him out to her best aduantage. O wel said the kingly Prophet *Dauid*, I will giue thanks vnto the Lord among the people, I will sing praises vnto thee among the nations.

Psa. 108. 3.

To thanke GOD in priuate is much, to speak of him among the people is more; but among the nations to sing his praises, is most of all.

The doctrine is good, and this it is: the godly are neuer wanting in the practise of this piety, that

as

as they are faithfull and true to God in beleeuing, ſo are they charitable towards men in publiſhing their Chriſt, pregnant they are, and they cannot but bring forth.

Conſider what ſhe ſpeakes of, ſhe reades no deſtinies, nor tels no old wiues tales, ſhe reports no newes like the *Athenians*, or ſpeaks of belly-cheare, like the ſlow bellyed *Cretians*; her ſpeach is of no ryot, ribaldry, or wantonneſſe: but ſhe ſpeakes of him, viz. of her Chriſt, to all that looked for redemption in Ieruſalem: According to that of *Peter*, If any man ſpeake, let him ſpeak as the words of God. Whereby we are admoniſhed, that our ſpeach ſhould be chaſte, godly and gracious, euer tending to edification, and the building vp of our brother in godlines and piety; alwaies mindfull

Acts. 17. 21
Tit. 1. 12.
1 Pet. 4. 11.
Eph. 4. 26.

of

of our sauiours aduertisemēt, that For euery idle word, we must giue an account thereof at the day of iudgement. And surely this is true, sanctified and spirituall speeches do inflame the soule, according to that of the Psalmist: *Ignitum eloquium tuum vehementer, & seruus tuus dilexit illud*: Thy word is wonderfull fiery, and thy seruant loueth it. And whereunto accordeth *Ieremy* 20.9. His word was in mine heart as fire, &c. And that of *Cleopas*, Did not our hearts melt within vs, when he talked with vs of these things?

Mat. 12. 36

Psal. 119. 140.

Luk. 24. 32.

But contrarily, vaine, idle, and prophane speeches doe quenche the fire of our loue towards God and man, according to that of the Apostle: Stay prophane & vaine bablings, for they shall increase vnto more vngodlinesse. And againe, Euill words corrupt good manners

2. Tim. 2. 16

1. Cor. 15. 33.

manners: and *Sit omnis oratio tua in præceptis altissimi:* Let thy talke be with the wise, and all thy communication in the Lawe of the most high. Ecclus. 9. 17.

It is here further to be obserued that this blessed Matron spake of God, not to all, but to such as looked for redemption in Ierusalem.

To teach vs that wee must not cast our pearles before swine, or giue holy things to dogs: for such are not capable of heauenly doctrine, or diuine mysteries, witnesseth the Apostle: *Carnalis homo nõ percipit ea, quæ sunt spiritus dei:* The naturall man perceiueth not the things of the spirit of God: as also *Esay* the Prophet. 28. 9. Whom shall hee teach knowledge? and whom shall hee make to vnderstand the things that he heareth? them that are weaned from the milke Mat. 7. 6. 1 Cor. 12. 14.

Psa.25.14 milke, and drawne from the brests. And *Dauid Secreta domini timẽtibus eum*, the secrets of the Lord are reuealed to thẽ that feare him, &c. *Sapientiã loquimur inter perfectos.* 1 Cor.2.6. But woe is me to tell: fewe looke for redemption (as it is in the text) either of their sinnes, of their sauiour, or of their lost time; of their sinnes wherein they liue: which they are so farre from breaking off by repentance, that rather they solace themselues in them, according to that: *Lætantur cũ male fecerunt, et exultant in rebus peßimis*: The wicked are glad when they doe euill, and reioice in their wickednes: to preach to such, is to beate the aire.

But rather our words will cary weight, pierce, and wound such Mat.11.28 as trauell and bee heauy laden, groane vnder the burthen of their sinnes, and looke for the day of their

their redemption.

And as for the time loſt, who doth redeeme it, though the daies be dangerous? And ſo I conclude from all I haue ſaid of *Anna* her vnfolding of the heauenly miſteries to ſuch as looke for redemption in Ieruſalem:

The miſteries of God are treaſures hid in the ground of our hearts, wherein the Lord would bee kept, as in a field of bleſſing: which if thou diſcouer to the Babilonians, that is, make knowne to the wicked and vnworthy, as *Hezechia* did to the meſſengers of *Meradock-Baladan*, King of Babel, when hee ſhewed them the houſe of the treaſuries, the ſiluer and the gold, and the ſpice, and the precious ointments, and all the houſe of his armour; I ſay, take heede of the like ſinne, leaſt thou fall into the like iudgement, which is to go

Iſay. 39. 2.

captiue to Babilon, robbed of all thy riches, and the virgin *Sion* mourne to see her sonnes or *Eunuches* in the pallace of the King of Babell.

If wee preach peace, and they will not receiue peace, wee may shake the dust of that place from our feete and bee gone; that dust shall iudge dust in the great day.

Mat. 10. 14

Math. 10. 5

Into the citie of Samaria enter ye not, they looked for no redemption; and therefore the secret ther of might not be reueled vnto thē, according to that, *Secreta domini timētibus eū, the secret of the Lord is reuealed to them that feare him,*

Psal. 25. 14

If any shall say, beeing suncke in sinne, wee are no worse then dogs, and yet dogs may eate of the crums that fall from their masters table: I answere, true indeed if you rise out of sin, & be no such dogs as bite and barke at our de-

Mat. 65. 26

uoti

uotions, but come in all humility, and (as the Chananite did) sue and seeke in true faith, and feeling the crūmes of mercy that fal frō your masters table, then come and taste with *Anna* how sweete the Lord is, then come & speake of him with *Anna* to all that looke for redemption in Ierusalem.

*And when they had performed all these things according to the Law of the Lord, they returned into Galilie to their owne city Nazareth.*

Although this scripture say nothing of *Anna* whose story hitherto we haue followed, for the better manifesting of Christ in the flesh: yet it is necessary to be annexed further, to make plaine the history of Christ his incarnation by speciall growth in body, and strength in spirit, with al complements of wisedome, fauour, and

grace both with God and man.

Wherein I pray, you would obserue three things : all clearing the truth of the incarnation, and prouing our Christ to be perfect man against *Ebion*, *Carpocras*, *Cerinthus*, and such like; who dire the deity in denying, some the humanity, some the diuinity. I say this is cleared in this place by a threefold subiection, whereunto the Lord would yeeld himselfe as the Son of man, but neuer as the Son of God.

The first is his subiection to the Law out of these words: *when they had performed all things according to the Lawe.*

The second was his subiection to persecution, which I may terme a iudgement of the Lawe in these words: *they returned into Galilie to their owne citty Nazareth.*

The third and last is his subiection

ction to increase and growth in body, and strength in spirit, by little and little; infallible proofes of his humanity, and no waye applyant to the diuinity, out of these words, *And the child grew and waxed strong, &c.*

Christ was subiect and vnder the Lawe: 1. Morall. 2. Ceremoniall. 3. Iudiciall.

According to that, When the fulnesse of time was come, God sent foorth his sonne made of a woman, and vnder the Law, that he might redeeme them which were vnder the Lawe, that we might receiue the adoption of sonnes. Gal.4.4. &c.

He was subiect to the Lawe Moral, when he said, *Math.*5.17. *Thinke not that I came to destroy the Lawe, or the Prophets, I am not come to destroy them, but to fulfill them.*

He was subiect to the Lawe Ceremonial, when he was cir-

Luke. 2. 21 cumcised and presented in the Temple, &c: all ended when the vaile of the Temple rent asunder from the toppe to the bottome, which Temple after was ruinated Mat. 27. 51 body and all, *Ne populus rediret ad Iudaismum.*

He was subiect to the Lawe Iudicial, when he endured his painfull passion, and vpon the Crosse was cursed for vs all; according to that *Gal.* 3. 13. *Christ hath redeemed vs from the curse of the Lawe, when he was accursed for vs, for it is written, cursed is euery one that hangeth on a tree.* He performed all, that he might make an end of all, so as no lawe might rise vp in iudgement against vs.

When Christ was transfigured vpon the holy mount, it is sayde that *Moses* and *Elias* talked with him, and told of his departure which he should suffer at Ierusalem.

lem. *Luk.* 9. 30. 31.

To teache you no other then that ye are here taught, to wit, that Christ is the end and accomplishment both of the Lawe and Prophets, whereof *Moses* and *Elias* are chiefe; for whereat points the Law, but at a bloudy sacrifice? whereon stand the Prophets, but vpon the Messias sent and slaine? and what is their communication with Christ, but of his departure which he should accomplish at Ierusalem?

So then the Lawe and the Prophets do accompany Christ, and Christ in person doth accomplish them: Christ, not *Moses*, not *Elias*, nor one of the Prophets; and yet Christ with *Moses*, with *Elias*, and with all the Prophets; they to find out his lyne, he to finish their course. And all this sprung from the endlesse fountaine of his loue

which loue (I may say with the blessed Apostle) is the fulfilling of the Law, *Rom.*13.10. or end, if ye wil, for so saith the same Apostle: The end of the commandement is loue out of a pure heart, and of a good conscience, and of faith vnfeigned: which holy loue streamed with his bloud, when it issued from all his veines, to redeeme vs from this killing lawe. Where by double right and authority he hath conquered:

1 Tim.1.5

First, as the sonne of God, & Lord of the law.

Secondly, as the sonne of man in our person: which is as much as if wee had ouercome the lawe our selues: for his victory is ours.

All the iurisdiction of the lawe was executed vpon Christ.

First, it accused him as a blasphemer, and a seditious person.

Mat.26.65

Secondly, it made him guilty

Ioh.11.50.

before

before God, of the ſinnes of the whole world.

Thirdly, it ſo terrified and oppreſſed him with heauineſſe and anguiſh of ſpirit, that his ſweate was like drops of bloud, trickling downe to the ground. *Luke* 22. 44.

And laſtly, it condemned him to death, euen to the death of the croſſe: a maruellous combate, where the law a creature giueth ſuch an aſſault to his creator, and againſt all right practiſeth his whole tyranny vpon the ſonne of God, and he moſt innocent.

But to proceed, it may ſeeme by the text, that the Euangeliſt doth more ſpecially aymeat ſome performance of the law, done by *Ioſeph* and *Mary*, in that it is ſayd: When they had performed all thoſe things. &c.

True it is, & this their performāce may

may be a president to vs, whereon to looke in all our deuotions.

First, that we leaue nothing vndone, which the Lord hath commanded by his law.

Secondly, that wee performe nothing of our owne deuising: but as it is enioyned vs by the eternall law of the eternall God.

The Babe was crucified, *Mary* was purified, and the childe presented according to the law; they performed al, & left out nothing: & they did it according to no deuice of their owne: but as the line and leuell of the same lawe ledde them.

And here two sorts of people are sweetly taught, if not iustly taxed by the spirit of God, of intollerable impiety. First, such as thinke they please God if they serue him by halfes, performe some things, but not all according to the lawe

of

of the Lord: Halfe prayer, halfe preaching, halfe Sacrament, halfe Saboath, will ſerue their turne in their demi-deuotion; but *Ioſeph* and *Mary* performed all. Secondly, ſuch as do performe a ſeruice, but after their own faſhion, vſing for doctrines of the Lord, mens traditions in a voluntary religion, and will worſhip, neuer taught from *Horeb*, neuer enioyned of the Lord: to whom I may lay with the Prophet, *Who required theſe things at your hands?* *Moſes* was faithfull from the gold to the goats haire: our faithfulneſſe is more in the haire then in the gold.

Col. 2. 22. 23.
Mat. 15. 9.
Eſay. 1. 12
Heb. 3. 5.

The vſe of al is this, by the example of *Ioſeph* and *Mary*, to ayme at perfection in all our actions with God, who requireth thee to bee faithfull, and neuer to breake off thy courſe, till thou haſt finiſhed the race: for what will it profite

thee

thee to begin at the Font, and to breake off ere thou come to the Graue? to begin in the ſpirit, and to end in the fleſh? to haue ingreſſe in Chriſt, and egreſſe in Anti-
Gal. 3. 3. chriſt? ſacramentally to reteyne Chriſt by baptiſme, really to forſake faith by breaking the vow? I ſay: what wil it profit thee to ſhift from Sodome, vpon the Lords
1 Tim. 1. 19. commaund, and to looke backe and luſt after it ere thou come at Zoar?

*Irridebunt te ſane Dæmones*, Diuels will deride thee (as one ſaith)
Luk. 14. 30 & ſay: *hic homo cœpit edificare, & non potuit conſummare*, He began to build, but he could not finiſh. *Iobs* conſtancy was no leſſe, if not of greater perfectneſſe in the feare & ſeruice of his God, whē he ſaid, *Chap. 27. verſ. 36. So long as my breath is in mee, and the ſpirit of God within my noſtrels, my lippes*

*ſurely*

*ſurely ſhall ſpeake no wickedneſſe, and my tongue ſhall vtter no deceipt.*

*God forbid that I ſhould iuſtifie you; vntill I dye, I will neuer take away mine innocency from my ſelfe.*

*Paule, Paule*, thy contentions were many for the truth; yet was thy conſtancy aboue all thy contentions, when thou ſaydſt with perfect faith and feeling, 2. *Tim.* 4. 7. *I haue fought a good fight, I haue finiſhed my courſe, I haue kept the faith.*

The ſecond thing clearing the humanity and incarnation of Chriſt, is his perſecution in this, that they *Returned into Galily, to their owne city Nazareth*: Implying thereby, that immediately after, he was preſented in the Temple, and his mother was purified, according to the law: and hauing

now

now recouered the ſtrength ſhee had loſt in her late labor, wherby ſhe became more able to vndergo the iourney.

Now muſt they to Aegypt, ere they might returne into Galily, to their owne City Nazareth. This their flight foreſeene of the Lord, and foretold to *Ioſeph*, is ſet down at large by *Matthew* in the ſecond chapter of his Goſpell; but omitted by *Luke* in this place.

Mat. 2 13.

To teach vs that it is vſual with the Euangeliſts, oftē, one to omit that which another hath: & ſome one to ſupply that which is wāting in the reſt: ſo as all in one, and not any one for all, doe make perfect the circle of Chriſt, his line, life, death and doctrine.

So is the body of all the Scriptures ſouleleſſe and imperfect, if you ſtand vppon any one booke, without the ſupply of all; but liue-

ly

ly, absolute, and perfect in their ioynt and iust proportion, like the vision of wings, wheeles & beasts, mentioned in *Ezechiel*, which neuer goe but as they are chained, linked, and locked together. Ezec. 1. 9.

The vse then is this: that if you wil vnderstand one Scripture, you must examine it by another, and if you will bee ignorant in none, you must giue your diligence to the reading of all, according to that of Christ, *Search the Scriptures, for in them ye thinke to haue eternall life, and they are they which testifie of me.* Not Scripture, but Scriptures. Ioh. 5. 39.

Some are of opinion, to whom I assent not, that *Ioseph* and *Mary*, after they had performed the sacrifice of purgation, returned to *Bethlem*, that they might dwell there; but it was not to be imagined that *Ioseph* had a dwelling place

place there, where hee was so vnknowne, that he could not finde a place to remain in as a gueſt. And therefore I doe eaſily graunt, that the iourney into Egypt was betweene theſe, that is, after the purification and preſentation, and before their returne backe to Nazareth.

So as that which *Luke* ſayth, of their dwelling again in their own City Nazareth, was in order of time after their flight into Egypt: which *Matthew* reporteth. *Chap.* 2. 19. &c.

Where if the ſtory report aright, Chriſt with his parents remained in exile full ſeuen yeares: for ſo they calculate the time from *Herode* his ſlaughter of Innocents, to the daies of *Archelaus* his ſonne, at what time *Ioſeph* againe heard from the Angel of the Lord, *Ariſe and take the Babe and*

his

*his mother, and goe into the land of Israel: for they are dead which sought the Babes life.*

All to testifie that which was spoken of the Lord by the Prophet: *Out of Egypt haue I called my sonne.* Hosea.11.1

A wonderful worke and prouidence of God, that the Sauiour of Iudah should be cast out of Iuda, and Egypt should nourish him: Egypt, I say, euen Egypt, from whence neuer any thing came before, but euen that which was deadly to the Church of God.

If the Princes of Iuda will persecute *Ieremy*, and cast him into the dungeon, the Lord wil raise vp *Ebedmeleck* the *Nigro*, to deliuer him out of that danger. And true it is, that the wise king saith: If a mans wayes do please the Lord, he will make his enemies at peace with him. And it may be the Prophet meant this or the like prouiIer.38.12. Prou.16.7.

dence of God towards our Sauior here, and Saints elſe where, when
Eſay.11.6. he ſaith: *The Wolfe ſhall dwell with the Lambe, and the Leopard ſhall lye with the Kid, and the Calfe and the Lyon, and the fat beaſts together, and a little child ſhall leade them, and the ſucking child ſhall play vpon the hole of the Aſpe, and the weaned child ſhal put his hand vppon the Cockatrice hole.* The Lord can play with poyſon, and tame the cruelleſt in his prouidence, when he pleaſeth to preſerue either Saint or Sauiour.

Dan.3.25. Ionah.1.17 Mark.4.41 Dan.6.22. Ioſu.10.12 Matth.27. 52.53. If his prouidence be vpon the fire, it burneth not, if vppon the water, it drowneth not, if vppon the ſeas, they ſwell not, if vppon the windes, they blow not, if vppon the Lyons, they deuoure not, if vpon Egypt, it perſecuteth not; if vpon the ſonne, it goeth not, if vpon the graues, they detaine not,

but

but deliuer vp their dead, to the glory of their God; according to that of *Augustine*, *Vbicunque fuerit prouidentia, frustrãtur vniuersa contraria*, Where the Lord hath his prouidence; all crosse incounters are defeated.

But the vse is this, though Egypt did preserue him, yet Iudah did persecute him, and soone it pricked that would be a thorne: for if you search with care, and sound with iudgement, you shall finde that from the first conception of Christ in the wombe, to the yeelding vp of his Ghost vppon the crosse, *In articulo mortis*, the Crosse was euer his companion, & his life none other then a painfull passion: it hath beene euer in the practise of Sathan to maligne the truth, and by all possible and potent meanes to bury the Babe in his birth.

*Gabriel* no sooner came from heauen with that ioyfulll message, but straight waies hee raised a doubt in the heart of *Mary*, so as Luk. 1. 34. shee demurred vppon the point, and sayd, How may this be?

Being found with child of the holy ghost, *Ioseph* was iealous of his wife. What should I say more? Mat. 1. 18 &c. *Herode* was cruell, and *Bethleem* was vncourteous, when Christ found more humanity & kindnesse with the beastes in the cratch, then with men in their Courts.

Sathan stirred vp the *Galileans*, Luk. 4. 28. 29. from a high steep hill to cast him downe headlong. The *Gadarens*, Mark. 5. 17 to driue him out of their cost & coūtry. The *Samaritans*, Luke. 9. 53 to deny him lodging. His owne brethren, Iohn. 7. 3. 4 to circumuent him. Iewes and gentiles, Acts. 4. 27. to bandy at his death, and to conspire against the truth of his resurrection. So as I may well say,

Inter

*inter flagella dat filium*: He gaue his ſonne to the tormentors.

*And the child grewe and waxed ſtrong in ſpirit, and was filled with wiſedome, and the grace of God was with him.*

Being now fallen into the dangerous daies of the world, wherein all the creatures of God are in a wofull declination, and there is nothing more geaſon amongſt men, then growth in godlineſſe: I am bold to moue your patience in your wonted piety, yet once more to beare with mine importunity, whileſt I make the growth of Chriſt a preſident for your practiſe, and ſo returne againe to the honor of his Prieſthood: in whom I told you out of this text, three things were of ſpeciall note, to proue him perfect man, incarnate of the bleſſed Virgin *Mary*.

Firſt, his ſubiection to the law.

Secondly, his subiection to persecution, and flight into Egypt.

Thirdly, his subiection to increase, in that he grew as a child in body, spirit, and grace, both with God and man. Of the two former I haue already spoken, now of the last, if God wil, wherin two things are respectiuely to be considered out of my text.

That as the child grew in our
1. Pet. 3. 18 flesh, to make him a perfect man, so wee must growe in his faith, to make vs perfect Christians: And that as our humanity was his, to make him the son of man, so his diuinity must be ours, to make
Iohn. 1. 12. vs by prerogatiue the sons of God. And as he through our humanity had feeling of our miseries, so we
2. Pet. 1. 4. through his diuinity, must haue feeling of his mercy. If the child increase, men may not decrease, or degenerate, the bowe from the

boale

boale, the member from the body.

This child is the boale, building and body; we must grow vp with him till wee come to bee perfect men, euen vnto the age of the fulnesse of Christ: otherwise we are but blasted bowes, pible stones, rotten members, neither fit for boale, building, or body. Eph. 4. 13.

In that he grew, it proued him a creature of God by generation, of a locall being, subiect to alteration, like vnto vs in all things, sin only excepted.

In that he grew, it ouerthoweth a creation of Christ, which some vrge without generation; like vnto that of *Adam*, who was made perfect at the first, as all other creatures were.

In that he grew in body, and waxed strong in spirit, it ouerthroweth the Papists monster of tran-

transubstantiation, and all power of Priesthood, to make Christ of bread, or of any other matter or mettle; for if he make him, he either maketh him a man or a child: if a man at the first, how then did he grow from a child? if a child at the first, how then did he grow to a man? If Christ so made, was a child by generation, then the priest was his father; if by creation, then the priest was his God; but he is neither of both, but their breaden Christ by vsurpation, sitting in the holy places.

We say, Christ was made by the powerfull working of the holy ghost, by a perfect generation.

They say, they make him by words of consecration without any generation. We say, the child was incarnate of the virgin, and so grew. They say, Christ is impanate by them, and needeth no

growth: We say, body, bloud, and bone, grewe together in this Child. They tell vs nay: for the child they make and offer vp, is *Incruentum sacrificium*, an vnbloudy sacrifice. What should I say more? the child we preach, is *quadratus homo*, ful of fauour, and fairer then the sonnes of men. The Sauiour they make hath no spirit, life, liking, or grace, ether with God, or gracious men. Psa. 45.2.

The heauen of heauens is his habitation, whom we preach, and he sitteth in glory, at the right hand of his father.

A poore box must couer and cary your Gods, crouding one another till they moule together, and fall to rottennesse.

But good Lord how long? how long shall euil men thus deceiue, and be deceaued? how long shall the child Iesus be hindred in his 2 Tim. 3.13

growth

growth, by such vnkind stepdams? *Lurida terribiles miscent aconita nouercæ?* How long shal these vnnaturall mothers make all Nations drunke with the poysoned cup of their popish fornicatiõ? But leaue we the controuersie, and come we to his misery and much mercy, which he would effect by weakest means to the consciences of your Christian hearts, who heare mee this day; and now answere mee in soule, as in the sight of God.

Rev. 17, 2.

Ballance the iudgments of our God, with the inundation of our sins, and whilest we see a growth in both, let vs grieue vnder the burthẽ; that sin hath increased, vertue hath decreased in vs, old mercies are wearing out, new iudgements are comming on.

The hand of God goeth forward aboue in this vnseasonable weather, nor is it much weakened in his

his ſtroke of plague and peſtilẽce, God grant his hand may likewiſe go forward in the holy worke of our repentance, and that we may growe with the child Ieſus, to the abating of theſe iudgements.

*Spes eſt*, there is hope, for that the Lord vſually cõmeth to help, when our cauſe is moſt deſperate, & when all other ſuccours faile, then commeth the ſuckling child in weakneſſe to worke our wonders: according to that of *Eſay*, 8. 4: *Before the child ſhall haue knowledge to cry my father & my mother, he ſhall take away the riches of Damaſcus, and the ſpoile of Samaria.* We haue ſtood much vppon our owne ſtrength, power, and puiſſance, and what is that, but as Damaſcus and Samaria? All our good muſt bee wrought by the weakeſt meanes, and in the growth of a child, will be all our

gain

gaine.

Lastly, Christ his humanity is cleared in this, that he did growe in strength, and increased in wisedome and fauour both with God and man; But his diuine and godly nature did not increase or waxed in this world, but filled all, & yet was fined from all; it knewe all things, and was ignorant of nothing.

Eph. 4. 10.

The idle Monks, from their dem Cels, haue much busied themselues about Christ, his miracles done in the daies of his infancy, when he was a Babe and a child. They haue filled the world with many a fable of his deedes and doings in Egypt, Bethlem, & Nazareth; much like vnto that of S. *Christopher* the gyant, who shrunk vnder the burthen of this Babe (as they say) when he bare the world vpon his backe, like an *Atlas*; but

leaue

leaue we these idle drones, in their derne diuinity, and be we silent of that whereof the Scripture saith nothing but that of his persecution into Egypt:

Of his growth in stature, with much increase of wisdome, grace, and fauour, both with God, and man.

Moses buriall was vnknowne, Deut.34.6 lest the people should commit idolatry vppon his graue: and the Lord would shut vp in like silence what *Mary* said, and the child did, in the dayes of his infancy, lest the world might bee too curious of that in Christ, which little concerned their saluation.

The aduertisement is good from the spirit of our God, *The secret things belong to the Lorde our God,* Deu.29.29 *but the thinges reuealed, belong vnto vs, and to our chitdren for euer, that we may do all the workes of this law.*

And

And now to shut vp all, with the shower of his mercy: *Exinanivit*
Phil. 2. 7. *se*, He humbled himselfe, that we might be exalted.

He bowed the heauens, & took our flesh with our infirmities, that he might haue experience of our miseries: and though hee were a
Heb. 5. 8, 9 sonne, yet learned hee obedience by the things which he suffered.

He suffered wearinesse that we might haue rest. He suffered hunger that we might bee filled. He suffered ignorance, that wee
Mar. 13. 32 might haue knowledge. Hee suffered death, that wee might haue life.

And he did endure a crowne of thorne, that we might be honoured with a Diademe of glory: his strange cryes, his salt teares, his deepe sighes, with many griefes, and groanings, shew to our solace,
Heb. 4. 15 that wee haue not an high Priest

which

which cannot bee touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne.

And it is heere foolishly obiected, that ignorance and these infirmities could not light vppon Christ, because they are the punishments of sin: the same may be sayd also of death.

But rather the Scripture affirmeth, that he fulfilled the office of a mediator, because what punishment soeuer we had deserued, hee tooke from vs, and layde vppon himselfe; yea euen hell it selfe, with all it horrour, though some say contrary: neither do we think that all ignorance is a punishmẽt of sinne. Psal. 18. 4.

For it cannot bee thought that *Adã* whẽ he was yet perfect, knew all things: neither doe the Angels beare the punishment of sin, when

when they are ignorant of anie thing.

They know much, but not all: for then were they as God; they are ignorant of the last day, so is Christ as the son of man, though not as the son of God. And therefore the speech of our Sauiour is indefinite: *But of that day and houre knoweth no man, no not the angels which are in heauen, neither the son himselfe, saue the father.* Where, as *Cirill* obserueth in his 9. booke of Treasures. Chap. 4. he saith, not, the holy Ghost is ignorant, but the Angels and the sonne: neither doth he say the sonne of God, but the sonne onely; that it might not be grieuous to the Angels & men, to be ignorant of the last day: therefore he saith, the son also is ignorant: and this is no derogation to his God-head, as he was God, he knewe it well; but as he

Mark. 13. 12.

p. 31.

was man, hee was ignorant of it.

The vſe is good, that if Chriſt was not athamed to confeſſe his ignorance as hee was man, wee ſhould neuer ſo ſtand vpon our learning and skill, as to make our ſelues ignorant of nothing; for to be ignorant of that which the Lord will not reueale is, *Docta ignorantia*, a learned and a deuoute ignorance.

Chriſt grewe, we may not wither, Chriſt increaſed, wee may not ſtand at a ſtay; woe is me to tell: all ſtates either ſtand at a ſtay, or elſe are in a woefull declination. The child waxed, we men waine, body & ſpirit did grow together in him; wee pamper the fleſh, we pine the ſoule, & we are of no growth for godlineſſe.

We might haue been, ere this, men of might, of ready reſolution

and of ripe iudgement, strong as *Sampson*: *But Dalila* hath cut our haires, whereby we are become as weake as water, and the Philistines haue put out our eies, wee see nothing.

Iudg.16.19

1. Sam.1. 20.

O tel it not in Gath, nor publish it in the streets of Ashkelon, lest the daughters of the Philistins reioice, lest the vncircũcised be glad.

Popery practiseth much, and hath mightily preuailed to make at, if not to put out the eyes of piety; and our dalliance with the pleasures of this worlde, in the lap of her delights (as with *Dalila*) hath cut off our strength, & made vs careless of our God. *O tell it not in Gath, &c.* Caleb desired of *Iosua* that hee might possesse *Hebron*, there to fight with the sons of *Anakim*, for that they were mightie men and gyants.

Iosu.14.11.

And he went with this resoluti-

on

on: I am this day 85. yeares old, & yet am I as ſtrong as I was when *Moſes* ſent me; as ſtrong as I was then, ſo ſtrong am I now, eyther for warre or for gouernment.

As was his name, ſo was his nature, *Caleb* is ſteele, he grewe in ſtrength, with the child Ieſus: the number of his yeares abated not the vigor of his ſpirit: he choſe *Hebrō*, that he might cut off *Anakim*, we flee *Hebron* for feare of *Anakim*, we haue no courage for the truth. Too too carefull we are of our ſelues, and of our children, that our bodies and theirs be faire ful, & faſhionable, and yet al that grace is but graſſe; but for their growth in godlineſſe, piety, and knowledge of the Lord, for their ſtrength in ſpirit, and aboundance of heauenly grace, we reckō little, and we regard or looke after no increaſe. If it pleaſe God in iudg- Ier. 9. 3.

ment to cut downe our children, friends or family, in the blade and greeneneſſe of their yeares; good Lord how then we waile & weepe with *Rachel*, for that they are not? But when we ſee them dead in tranſgreſſions, blaſted with ſinne, ſhame and ryot, we neuer ſhrinke or ſorrow at it; but rather ſolace our ſelues in the ſight of their ſinnes.

Anſwere me, O anſwere me, thou careleſſe Chriſtian, why art thou ſo faithleſſe in their funerals? *Quid corpus plangis, a quo receſſit anima, & animã non plangis, a quo receſſit Deus?* Why doeſt thou weepe ouer the body, whereout the ſoule is gone, and mourneſt not ouer the ſoule whereout God is gone?

Fruits of the fleſh muſt decreaſe, but fruits of the Spirit muſt increaſe; whereof reade the bleſſed

Apo-

Apoſtle. *Gal.* 5. 19. *Rom.* 12. 1. &c.
*Agiſelaus* in his common wealth, tooke an account or reckoning both of the youth and aged, how they liued, and how they profited in the knowledge and practiſe of Philoſophy: we chriſtiãs are careleſſe of both in diuinity. And *Tully* told his ſonne *Marke*, that now hee muſt needes abound in the rules and precepts of Philoſophy, for that he had heard *Gratippus* a whole yeare, and that in Athens. Forty nine yeares we haue heard the Lord from the mountaine of his holineſſe; and yet I feare, we leſſe abound in knowledge, faith, and feeling of true godlines, then we did at the firſt. We haue left our firſt loue, our tree is blaſted, godlineſſe is gone, the child increaſed, we decreaſe. The Lord euen then put into our hands talẽts of gold, and bade vs occupy till he came:

Reuel. 2. 4.

Luk. 19. 1.

came. Woe is me to tell, we haue lapt thē in our napkins, and returned him his owne with no aduantage.

The Israelites grew vnder the burthens of the Egyptians, like palme trees when they are pressed: our God hath deliuered vs from all both burthēs & bōdage of the Egyptian *Pharaoh*, & yet we wither.

The grace of God is a continual currēt, as *Zachary* saith, euer emptying it selfe from pipe to pipe, til it come to the pooreſt of his people: we are as poore as euer the widdow was, mentioned in the 2. *Kings*, 4. and our Creditors are as cruell as euer hers were; but how we feele our selues filled with the oile of Gods grace, to keepe our soules from bondage as she did her son, I leaue it to each good conscience to consider of. And so for conclusion, I say with

Chap. 4. 12

the

the blessed Apostle, my deere brethren beloued, and longed for; *Seeing yee know these things before, beware lest yee be also plucked away with the errour of the wicked, & fal frō your own stedfastnes; but grow in grace, and in the knowledge of our Lord and Sauiour Iesus Christ: to him be glory both now and euermore. Amen*

2 Pet. 3. 17 18.

Amen.

# GREAT BRITTAINES GREAT DELIVERANCE,

from the great danger of *Popish Powder.*

By way of meditation, vpon the late intended treason against the Kings most excellent Maiesty, the Queene, the Prince, and *all their Royall Issue:*

VVith the high Court of Parliament at VVestminster, there to haue beene blowne vp by the Popish Faction, the fift of November, 1605. If God of his great mercy had not preuented the mischiefe.

The second Edition, corrected and enlarged by the Author.

Psal. 5. vers. 11.

*Destroy thou them, O God, let them perish through their owne imaginations: Cast them out in the multitude of their vngodlinesse, for they haue rebelled against thee.*

Printed at London for *Arthur Iohnson.*

1609.

# TO THE HIGH AND Mightie Prince, *Henry*, by the grace of God, Prince of VVales, Duke of Cornewall, Earle of Chester, and Heire apparant of the Crowne and Diademe of this kingdome of great Brittaine, France, and Ireland.

PArdon me (my gratious good Lord, & deare Prince) if out of a loyall heart I present vnto your Princelie viewe, what I conceiued vpon these late intended Treasons, in solace of my soule, after the Lord had made the land so glorious by deliuerance: I say, Deliuerance out of the hands of cruell enemies, who strook at our faireſt tree, to haue cut it downe, both roote, bole, and branches, if the Lord had not beene propitious. And becauſe you excelle

excellency is the highest straine in all expectance, and the Heire apparant to that crowne and dignitie, whose vndoubted right, they haue so wronged by siniſter thought, word, and worke, as in former ages the like was neuer deuiſed in any Nation, nor (by the grace of God) euer ſhall: I haue made bold in theſe fewe leaues, and lines, to lay open the danger, with the deliuerance; and the rather to your Highneſſe: for that in feeling ſort, you may iuſtly ſay, Quorum pars magna fui; I haue had my part of both: for man hath endangered me, but God hath deliuered mee. If in the deliuerie and proiect of this my ſpeech, your highneſſe ſhall finde leſſe Method then Matter, I hope your clemency will beare with my paſſionate heart, more affected to grieue for them who deuiſed the miſchiefe, and to ioy for our ſelues that miſſed it, then I can well expreſſe, without a troubled

troubled ſtile. One ſaith wel, Vt luctus ſic lætitiæ loquũtur leues, ingentes ſtupent: *As are our ſorrowes, ſo is our ſolace: in their Mediocrities they ſpeake, but in their extremities they are ſilent, and ſay nothing. What maruell then, if this our raniſhment of ſo great ioy for the deliuery, and deepe griefe of horror becauſe of the danger, either enioyne mee ſilence, or if I ſpeake, make me to vtter my thoughts with ſuch paſsion as little paſſeth of the Method, ſo it meete with matter, to expreſſe the meaning of a melting heart?* Neſcit ordinem amor, *Loue is lawleſſe: and a loue thus boyling, how can it but ſhed ouer, and keepe no current, other then in your Royal acceptance, euer ſeaſoned with ſuch heauenly ſufferance, as is gracious both to GOD and man.* Digna prorſus & rara virtus humilitas honorata; *It is a rare vertue when humility is honoured,*

red, and honour is humbled: the blaze whereof I saw in your Princely countenance, when at your Highnesse Court at Saint Iames, it pleased your excellency to licke vp the dust of the Sanctuarie there, (vpon the Lords day:) and after the Sermon ended, to yeeld such grace in publike to the Preacher, as that he might kisse your Princely hand: which euer sithence hath strucke so great an impression of exceeding loue, and loyaltie in my poore heart, as by the grace of God, I shal neuer leaue to pray for your highnesse, as I am most bounden: and also by all meanes studie, how either my loue or liſe may expresse the seruice and duty I owe for so gracious an aspect. Gold and siluer I haue none: such as I haue, I giue: In the name of Iesus Christ of Nazareth, be you established. Yet if it please your good grace to receiue this simple New-yeares gift, with the least acceptance,

and

*and as the first fruit of my labours in your Highnesse seruice: It may be, I shall with* Ianus, *looke backward to the olde yeare, and out of my small store, offer a pearle of an higher price. Till when, and euer, I pray God safely to keepe your Royall person, to his glory, your owne comfort, and* Englands *ioy.*

Your Graces Chaplaine, most humble at command.

*W. Leigh.*

# Great Brittaines great deliuerance, *from the great danger of Popish Powder.*

THE Papists of these our dayes, falsly called *Catholickes* (vnlesse it be in this, that they are vniuersally euill) haue euer since the first yeare of *Elizabeth*, our late Queene of famous memory, euen to this day, endeuoured the subuersion of their deare country, to set vp their *Babel* of al cõfusion: And haue sought by all possible and potent meanes, to make this Church and Country (the noblest

of Nations) an *Akeldema*, or fielde of bloud.

Witneſſe all their Rebellions that haue beene raiſed ſince that time, either in *England*, *Ireland*, or *Scotland*, euer fed with the groſſe Viands of Popiſh Buls, and *Indulgences*, fetched from *Rome*, by *Saũders*, *Morton*, *Felton*, *Edmond Campion*, and *Robert Parſons*, moſt, or all factious Prieſts and Ieſuits; and ſince ſpred and divulged by the poyſoned breath of thouſands of their *Seminaries*, vermine of the Church, and bane of Chriſtendome.

Theſe haue done much, and deuiſed more againſt the State then euer was thought vpon in elder times; and not ſo much by open hoſtilitie, as ſecret treaſons, excommunications, and confiscations, againſt the liues, ſoules, and goods, both of Prince and peo-

ple, who were not pleasing to their deuotions.

But of all that euer were, this last deuice of gunpowder to blow vp all, was most detestable, diuellish, and damnable; as wherein hell was shaken, with all it furies, to haue effected their thrice bloudy practise, with this fiery resolution, of their angry Goddesse *Iuno*: *Flectere si nequeo superos, Acheronta mouebo*: If God will not, the diuel shall.

Whereupon when I do thinke, it is with me, as it was with *Elisha*, when he looked vpon *Hazael* his person, and sawe in his countenance his intended crueltie, toward the Israel of God: hee looked vpon him stedfastly, till *Hazael* was ashamed, and the man of God wept, and *Hazael* sayd; Why weepeth my Lord? Whereunto the Prophet answered, Because I

2. King. 8. 11. 12. &c.

know the euill that thou ſhalt doe to the children of Iſrael: for their ſtrong Cities ſhalt thou ſet on fire, and their yong men ſhalt thou ſlay with the ſword, and ſhalt daſh their Infants againſt the ſtones, and rent in pieces their women with child. Then *Hazael* ſaid; What is thy ſeruant a dog, that I ſhould doe this great thing? And *Eliſha* anſwered; The Lord hath ſhewed mee that thou ſhalt be King of *Aram*.

Wee haue ſtedfaſtly looked vpon you, O yee Romiſh Aramites, more cruell then *Hazael*, and leſſe compaſſionate then he; wee haue wept ouer your tyrannie as *Eliſha* did, and yee are not aſhamed, as *Hazael* was: the prints of your former cruelties haue pierced our hearts, but this laſt impreſſion hath euen wounded our ſoules; wherein we ſee nothing but traces

of bloud, and (as it were) the black face, and countenance of confused desolation.

King, Queene, Prince, with all their Royall issue, the onely remaine of our religious hope; Councell, Peeres, and Prophets, the next support of our happie estate; graue Iudges, and learned at Lawes, with the Knights of the Parliament, and Commons there assembled, a third pillar bearing vp the kingdome; all these our honors had gone in a day. Woe vnto vs that euer wee sinned, to deserue the hazard of so great a iudgment.

Which once accomplished to their full, then had wee felt (to our wofull experience) how speedily, the mischiefe would haue spred it selfe into the body and bowels of al the kingdome: wherein nothing should haue bene heard, but rum-

bling of shot, and crashing of armour, outcries of mothers, & yelling of children: nothing seene but sacking of cities, burning of townes, razing of Towers, and wasting of the land, with destruction of parts, and desolation of the whole: *Quorum animus meminisse horret luctuque refugit.* And yet as all this were nothing, or not enough, we should haue seene these miscreants neuer satisfied with the bloud of the Saints, till they had changed our religion for superstition, our knowledge for ignorance, our preaching for massing, our subiects for Rebels, our Councellors for conspirators: and so haue brought vpon vs and ours a most woefull Sabaoth, when both the lawes of God and man (which are the sinewes of a sanctified State) had beene dissolued, and silent.

Now

Now if any shall say, as *Hazael* did, *Am I a dog, that I shall doe this great euill?* I answere with *Elisha*, though in differing termes, yet in equall sense: The Lord hath told me, and experience hath made it good, that where *Romish Hazael* is King, there is crueltie.

*Fraterno primi maduerunt sanguine muri.* The first walls of *Rome* were laid in blood, and euer since they haue beene cemented with such morter, as is euident, by the ten cruell persecutions of Emperours, in the first 300. yeares after Christ, & by the cruelty of Popes euer sithence: wherein Emperors haue beene Dogges to bite, but Popes haue beene diuels to deuoure, and make havocke of Gods Saints; nay worse then diuels, and more audacious, according to that, *Non audet Stygius Pluto tetare, quod audet effrenis Monachus, plenaque*

*fraudis Anus.* Vnbrideled Monke dares vndergoe, what diuell himselfe he dare not doe.

And here might I seasonably taxe the perpetuall hatred, and intollerable cruelty of that Romane Antichrist, toward the professors of Gods truth and Religion: of whom I may truly say, as the Prophet did of the Babilonians, that they are, and euer haue beene a people vile in name, and sore in affliction.

Graues are pregnant, and would bring foorth their dead to pleade their iust cause against their cruelties; and *Abels* innocent blood crieth vengeance out of the earth against these cursed *Cainites:* and from vnder the Altar, me thinke I heare the soules of them that are killed for the worde of God, and for the testimonie which they maintained, cry with a loud voice,

saying:

saying; How long Lord, which art holy and true, doest not thou iudge and auenge our blood on them that dwell on the earth?

Of many, take these fewe for all: *Et leonem ex vnguibus.* Nor will I kallender any but moderne cruelties, and such as are yet fresh bleeding in the memories of men liuing, of this age and climate.

*Mariana tempora, Anglicana stigmata*; *Maries* times, are English staines: and who gaue the dye, but that Romish & red Dragon, bloudy beast, and whore of *Babilon*? not satisfied with the blood of Martyrs then liuing, but ransacked the bones of their dead, and burned them, to glut vp their crueltie. Witnesseth the buried bones of *Paulus Fagius*, and *Martin Buter*.

*Andwarpe* and *Naples*, can witnesse like crueltie vpon a mother Queene, & Prince of great hope; whose

whose Funerals as some say, were solemnized both in one moneth: at *Naples* with ioy, and at *Andwarpe* with griefe; done by that Sanguinarie Inquisition of *Spaine*, Romish red Dragon, and bloody beast of *Babilon*, whose Horses mouthes fume nothing but fire, smoke, and brimstone.

Reuel. 9. 17.

*Paris* and *France*, do yet streame with the blood of the innocent, murthered and slaine in that cruel massacre, on *Bartholomew* daye, 1572. wherein the *Shatilian* was slaine, and diuers others, noble and excellent men, with all the flower of the Gentry, and Protestants in *France*, to the number as is thought of 100. thousand; all done and deuised by the two Cardinalls of *Lorraine* & *Peluey*, countenanced by the Queene mother of *France*, aided with her Guisian faction, and executed by *Mande-*

See the mutabilitie of France, for the number.

*let*

let, with such cruelties, that out of the Court of the Gaile, called the Archbishops prison, the bloud was seene in the broad day-light, to the great abhorring and feare of many that beheld it, runne warme, and smoking into the streets of the Towne, & so downe into the Riuer of *Seene*.

So great a dishonor, and so great an infamie to that Nation, as the most part of them are ashamed at this day of their owne Countrey, defiled with two most filthy spots of Poperie, falshood, and cruelties; of the which, whether hath beene the greater in that religion, it is hard to say.

I passe to speake of the Butcherie of *Henry*, late King of *France*, by two *Iacobin* Friars, with poisoned kniues in their handes, and Popish Bulles in their bosomes; which *Guignard* the Iesuite was not

not ashamed to call an heroicall act, and a gift of the holy Ghost.

I say nothing of *Parry* his stab of death, and *Lopas* his Pill of poison, intended against Queene *Eliza*, of famous memory, by their owne confession, the best natured and qualified Queene, that euer liued in England: yet this may I say, that the dagger was sharpened, and the Pill was poysoned with the venome of Popery; else *Benedetto Palmio*, and *Hannibal Codrotto*, two factious Iesuites, had neuer beene traduced as bellowes to blow the fire, and kindle the coales of so great a mischiefe, with this warrantie, to enflame their hellish hearts: that the fact was lawfull and meritorious.

But if all these were clapt in one, they may not ballance with the waight and woe, of our late entended dismall day, if God of his

his great mercie and wonted clemencie, had not put by the deadly blow.

For a day of death, like that of Doome, in *ictu oculi*, had put out the light of Englande, King, Queene, Prince, Peere, and people: All had perished, and all at once.

Seruants had ruled ouer vs, and none could haue deliuered vs, out of their hands: our inheritance had beene turned to the strangers, and our houses, to the Aliants: our fathers had beene childlesse, and our children fatherlesse: In our English *Rama* had beene a voice heard, mourning and weeping, & great howling: Mothers weeping for their children, and children for their mothers; and neither had beene comforted, because they were not. Lamen. 5. 3. &c.

Wee should ere this, haue drun-

Lamen.5. 4.&c.

drunken our water by measure, & eaten our bread by waight: our skinne had beene blacke as an Ouen, because of the terrible famine: they had defiled our women in *Sion*, and our maides in the Cities of *Iuda:* our neckes ere this had beene vnder such persecution, as wee should haue been weary of our liues, and neuer haue had rest when our soules had bin put into the hands of so viperous a generation, who would haue shut vp our liues in the dungeon, and cast a stone vpon vs: I say, so generall a iudgement, so speedie and so bloudy, had neuer beene in any kingdome.

Lamen.3. 53.

Nay more, that deadly blow at once, and in *Ictu oculi*, ere this, had taken the elder from the gate, and the young men from their songs; it had silenced the Prophets, and dissolued the lawes, both

both of God and the Nation: I say still, as formerly I haue said, so generall a iudgement, so speedie, and so bloudy, had neuer beene seene in any kingdome.

The Royall Pallace of Westminster, Cittie, and Sanctuarie there, built by the Noble Kings of this Land, & now honoured with the presence of as mighty a Monarch as euer went before, with as wise a Councell as euer England had, with as full a Senate of Nobles as euer sate there, with Bishops for learning, gifts, and graces, equalling (if not aboue) the reach of former times, and with Knights and Commons of the lower House of Parliament, in all respects sutable; this Royall Place and Presence, with all the Honor, Puissance, and Pietie thereof, to haue bin blowne vp at once, and in *ictu oculi*: I say still, so generall

a iudgement, so speedie and so bloudie, had neuer beene seene in any kingdome.

O vnnaturall and degenerate Englishmen! how could you euer endure, to thirst after the destruction of so sacred a Senate, and sweet an assembly? how could you finde in your hearts to seeke the destruction of so benigne a prince and so Royall an issue, with the vtter subuersion of so glorious a state? by bringing into the bowels therof that Romish *Apollyon*, mentioned in the Reuelation; who where hee is victorious, staineth the earth with bloud, the ayre with blasphemie, and the heauens with his abominable and luxurious incontinencies.

Reu. 9. 11.

The old worthy Romanes the two *Decii*, thought it the most heroicall thing that might bee, to vow themselues to death for the

Coun-

Country, and euen to spend their liues in defence of their Altars, Temples; and Monuments of their Elders, but you seeke to see your Countrey bathing in the bloud of your Prince, Peeres, and Prophets, in the bloud of your parents, kinred, and friends; to see the cities, graues, and temples, of your predecessors, consumed with fire: to see your Records burned, your Actuaries destroyed, your virgins deflowred, your women ravished; and finally, to bring the noblest of Nations into a perpetuall slauery and seruitude, by as deadly and dolorous a blow, as euer was deuised, or done, in any kingdome, except in that kingdome of darknesse, where is nothing else but hell, horror, and all confusion.

Surely, surely, for this your entended mischiefe, and your former

murthers, the worme that neuer dieth, will gnaw your rebellious hearts, and the furies of hel which neuer giue reſt, will haunt you in your habitations: where euer ye goe, they will ſpeake in the voice of thoſe Kings, Queenes, and Princes, with whoſe bloude you haue embrewed your trayterous hearts, and hands; as it is ſaid *Cæſars* ghoſt did to *Brutus* and *Caſſius*, whom in the Senate they murdered with ſuch crueltie.

O vnkinde Countrymen, and cruell Caitiffes; I haue beene your bliſſe, but you are now my bane: I haue beene your mirth, and you are now my moane: I haue beene your wealth and ſhadow in a floriſhing Empire, but you are now my want and woe: in a decaying eſtate, I haue preſerued your wiues to your comfort, and your children to your great ioy; but ye

haue

haue made my wife husbandlesse, and my children fatherlesse, to their vnspeakable griefe. I clothed you with scarlet, and hanged ornaments of gold vpon your apparell, spotted with the purest Armines; but you haue couered my dead corps with a Carpet of greene grasse, diaperd with my deerest bloud. Finally, I haue kept your Daggers within your sheaths, and you haue sheathed them within my heart: Fie, fie; Flee, flee: And whither can you flee, but the Hagge will euer haunt you? nor can you euer fare well, till the Furie finde you faultlesse. *Interim nos ad sepulchra vadimus*: We sleepe in peace.

The Lord deliuer our Church and Country from all such Brutish and Caffian cruelties, so as neuer they bee able either to touch the Lords annointed, or doe his

Prophets any harme: and praised be the Lord which hath not now giuen vs a prey vnto their teeth, for our soule is escaped, euen as a bird out of the snare of the Fowler, the snare is broken, and wee are deliuered.

Let this suffice for the danger deuised by men, but vndone by God; and if any would know by what men, and of what Religion; I answer, by Englishmen, and of the Popish Religion: Nor will I say that all of that faction were priuie to that practise, yet may I say, that none (for ought I yet heare) were of the conspirarie, but the popishly affected, and so branded: which when God hath the glorie, and the truth is knowne, then will it appeare how farre the humor hath spred it selfe into the body of al the kingdom, too much (God wot) decaied with that deadly

ly maladie.

Yet I hope well, in time, if such bee the fruits of Popish Religion, that fewe will gather Appies of that blasted tree, a tree of *Sodome*, faire in sight; but in truth, and touch, nothing but Cindars, and rottennesse; and of all the staines that euer Poperie had, I am perswaded that this is of the deepest die.

For in stead of blowing vp vs, they haue blowne vp themselues, and their Religion, with such a wound to their cause, as will neuer bee cured by any craft, being blotted with one of the horriblest Treasons, that euer was contriued, and such as God & Nature could neuer brooke to bee amongst the cruellest *Cannibals*, *Turkes*, or *Scithians*, that euer were. No maruell then, if Ciuill states abhorre it, Christian Nations detest it, Reli-

gious Kings ſpit at it; & the Chronicles of all times record it, for ſuch an Antichriſtian ſtratagem, Romiſh Monſter, and Popiſh prodigie, as neuer might endure the ſight of any Sunne, but was ſtrangled in the birth, ere it could bee borne, and kild in the blade, ere it came to any growth.

Strangled (I ſay) and killed, by no other hand then the hand of God, and euen then when the deuiſers deemed it done: for the Vault was readie, the Powder was laid, the traines were made, the match was prepared; *Percy* was buſie, and *Faukes* was bloudie in reſolution to giue the charge, with a Crucifix about his neck, & haire about his loines, to tell you of what tribe he was; yet euen then, and in the rage of all this furie, the Lord ſaid: Stay thy bloudy hand the ſacrifice is not pleaſing.

For

For what hath England done, to deserue so heauy a iudgement? I am their God, they are my people, and for my great name sake, I will bee propitious, and make them glorious by deliuerance: The Sunneshine is theirs, and the gloomie day is yours: your designes are vpon your owne heads, your Daggers are turned vppon your selues, and sheathed in your owne bowels; yee haue beene fighters against God, vee will not be warned, that ye might bee armed: Wherefore now *Discite iustitiam moniti non temnere diuos.* Act. 5. 39.

Your owne Letters shall discouer the Treason, and the writing of your owne hands shall betray the mischiefe of your own hearts; I will fight against you with your owne weapons, and I will wearie you in your owne waies.

The old *Florentines* had a Bell,

which they called their *Martynella*, and they rung it euer before the siege of any Citie, to warne the besieeged, eyther to yeeld, or die. It was a mercie, to preuent a miserie. But your *Martynella* hath giuen no such warning to vs: and therein were you lesse mercifull then the *Florentines*; How be it, so it is, that your Bell hath rung your passing Peale, and the Lord hath turned your owne writings, to be death to you, and life to vs: blessed be his name therefore.

One saith well, *Vbicunque fuerit prouidentia, frustrantur vniuersa cõtraria*, Where the Lord hath a prouidence, all other encounters are defeated; If his prouidence be vpon the fire, it burneth not: If vpon the seas, they swell not: If vpon the windes, they blow not: If vpon the aire, it infecteth not: If vpon the Lions, they deuoure not:

not: If vpon the Sunne, it goeth not, but ſtanderth ſtill in *Gibeon*, and the Moone in the valley of *Aialon*: If, I ſay, his prouidence be vpon the graues, they detaine not, but yeelde to deliuer their dead, and *Lazarus* muſt come forth. Ioſua. 19. 12. &c.

How then ſhould any creature ſtirre to the ſubuerſion of ſo bleſſed a State, whileſt the prouidence of God houered ouer it, like the wings of the Cherubims ouer the mercie ſeate: yea his prouidence it was, to preuent vs with mercie and louing kindneſſe, and ere euer wee praied, to be propitious, to thinke vpon vs, ere wee thought vppon him, to deliuer vs from the blow, before wee ſaw the danger. And to conclude, it was his mercifull prouidence to turne your praiers into our boſome, a croſſe to that you meant it, ominous to you, but glorious to vs. I hope (ſaith

(saith the Writer) God will giue you the grace to make good vse of it; and what better vse could euer haue beene made, either to Gods glorie, the good of his Church, the safetie of the King, Queene, and Prince, with all their Royall issue (I say) what better vse could euer the receiuer haue made to shew his loyaltie to his Prince, and loue to his Country, then by dealing as hee did? for which hee shall be honourable in this generation, wel reported of in his time, and be of them that haue left their name behind them, so as his praise shall be spoken of.

Eccle. 44. 8. &c.

I may conclude with *Zacharie*, and make good the Lords prouidence ouer this English Nation, to the great comfort of al the godly, and the astonishment of the wicked elsewhere in the worlde: Cease your attempts against the

Truth,

Truth, for the hands of *Zorobabel* haue laide the foundaiton of this house, his hands shall finish it: and who seeing the stone of Tinne in the hands of *Zorobabell*, shall despise the day of the small things? Zach. 4. 9. &c.

The house is the Church of God here in England, *Zorobabell* is our Christ here in England, hee hath laid the foundation in England, hee will also finish it in England: And who seeing the line in his hand to build by, which is his worde, in England, and the stone of Tinne to build vp, which is his people of England, dares euer despise the day of the small thinges? small to the fiely and sensuall eye of flesh and bloud, despicable to the worldly Monarchies, and of small beginnings, yet precious to God, and now made glorious by deliuerance. His prouidence is ouer all: And as the Prophet saith, Psal. 149. 4.

these

Zach.4.10 11. &c.

these seuen are the eyes of the Lord, that goe through the whole world; his graces still abound, and are a continuall current in his Church, like the two Oliue branches, emptying thēselues through the golden pipes into the gold.

Golden Prince, golden Peere, golden Prophet, golden people, fined from the drosse of sinne, and superstition, to bee pure mettall, and as it were spangles of gold in the holy Sanctuarie of your God: Emptie, O emptie your praises, pipe by pipe, from the highest Maiestie, euen to the lowest of the people, and giue God the glorie.

Gen.32.30

And thou virgin daughter *London*, write vpon thy walles, *Peniel*, and say the face of God was towards me: Thou princely Pallace Westminster write vpon thy seats of Iustice, and high Court of Parliament, write vpon thy Vaults, Cells,

Cells, and Sepulchers; write vpon thy doores, posts, and passages, *Beer-lahai-roi*, and say; Thou God lookest on mee, Thou Emperiall seate of great *Brittaine*, fragrant for thy flowers, and for thy Coller of Mirtles twisted with the Roses of both houses, dignified with the Diadem of Rubies, wreathed with the armes and supporters of both kingdomes; (I say) thou great *Brittaine*, famous as at the first for thy old name, honorable now for thy new birth, and euer blessed for thy happy and so desired an vnion, whereby our former ruines are repaired, streames of bloude are stopped, old malice is worne out, and deadly fude is forgotten: for all which abundant great mercies, as also for this thy late deliuerance, write *Ruhamah*, *Ruhamah*, Mercy, Mercy. Write vpon thy Ports, Holds, and Castles, Mercy. Write

Gen. 16. 14

Hose. 2. 1.

Zach.4.10 11.&c. these seuen are the eyes of the Lord, that goe through the whole world; his graces still abound, and are a continuall current in his Church, like the two Oliue branches, emptying thẽselues through the golden pipes into the gold.

Golden Prince, golden Peere, golden Prophet, golden people, fined from the drosse of sinne, and superstition, to bee pure mettall, and as it were spangles of gold in the holy Sanctuarie of your God: Emptie, O emptie your praises, pipe by pipe, from the highest Maiestie, euen to the lowest of the people, and giue God the glorie.

Gen.32.30 And thou virgin daughter *London*, write vpon thy walles, *Peniel*, and say the face of God was towards me: Thou princely Pallace Westminster write vpon thy seats of Iustice, and high Court of Parliament, write vpon thy Vaults,

Cells,

Cells, and Sepulchers; write vpon thy doores, posts, and passages, *Beer-lahai-roi*, and say; Thou God lookest on mee, Thou Emperiall seate of great *Brittaine*, fragrant for thy flowers, and for thy Coller of Mirtles twisted with the Roses of both houses, dignified with the Diadem of Rubies, wreathed with the armes and supporters of both kingdomes; (I say) thou great *Brittaine*, famous as at the first for thy old name, honorable now for thy new birth, and euer blessed for thy happy and so desired an vnion, whereby our former ruines are repaired, streames of blonde are stopped, old malice is worne out, and deadly fude is forgotten: for all which abundant great mercies, as also for this thy late deliuerance, write *Ruhamah*, *Ruhamah*, Mercy, Mercy. Write vpon thy Ports, Holds, and Castles, Mercy. Write

Gen. 16. 14

Hose. 2. 1.

Write vpon thy Towers, Townes, and Temples, Mercy. Write vpon thy fields, waies, and wastes, Mercie. Write vppon thy Corne, Coine, and Cattle, Mercy. Say, the Lord hath had mercy vpon vs, hee hath had pleasure in his people, and hath made the meeke glorious by deliuerance.

Psal. 149. 4.

For all which Mercies say, God is my King of old, the helpe that is done vpon the earth, hee doth it himselfe.

Psal. 74. 13.

Say with *Eliphas Iob* his friend, but *Great Brittains* Prophet; When others are cast downe, then shalt thou say, I am lifted vp, and God shall saue the humble person: for the innocent shall deliuer the Iland, and it shall be preserued by the pureneſſe of thine hands.

Iob. 22. 29. 30.

Innocent King, innocēt Queene, innocent Prince, Peere, Prophet, and people; if not for fiftie sake,

Gen. 18. 23

yet

yet for fortie: If not for fortie, yet for thirtie: If not for thirtie, yet for twentie: If not for twenty, yet for ten iuſt perſons, the Lord hath put by this terrible blow of theſe wicked *Shebaei*: For ſhould not the God of al the world do according to right?

Pleade thou our cauſe (O Lord) with them that ſtriue with vs, and fight thou againſt them that fight againſt vs: Let them not ſay in their hearts, There, there, ſo would we haue it: neither let them ſay, We haue deuoured them. Which and if they had, then might wee haue ſaid with the prophet; There is a crying in the ſtreetes, all our ioy is darkened, the mirth of the world is gone away, in the Cittie is left deſolation, the gate is ſtriken with deſtruction. Pſal.35.1. 15. Eſay 24. 11.12.

Then might we haue ſung with *Dauid*, the mournfull Lamentation 2.Sam.19. 19.&c.

tion hee vttered of his King to his Country; O noble *Israell*, hee is slaine vpon thy high places, how are thy mighty ouerthrowne! *Saul* and *Ionathan*, were louely in their liues, and at their deaths they were not diuided.

Then might wee haue said, that vpon the fift day of *Nouember*, we should neuer haue kept merrie feast, the day of the dissolution of so blessed an estate.

We might haue said indeede, that this yeere 1605. had beene a yeere of *Reuolution*, and that Tuesday were our dismall day, *Critical* in *Scotland*, the fift of *August*, for *Cowry* his treason: and dismall in England, the fift of *Nouember*, for *Faukes* his designe, plotted by bloudy Papists, the bane of Christendome: and *Dolmans* dogges now warranted by a new doctrine to barke at Kings, and bite the

Lords

Lords annointed, if they be not pleasing to their deuotions.

And here a little pardon me in your patience, if in further detestation of Popish Impietie I let you see a strained Paradox, of that enormeous sect; who to make good their foule fault of parricide (for what are Kings but nursing fathers to the Church of GOD) haue brought in a doctrine to maintaine, that the Pope may depose, & subiects may depriue their kings both of life and liuelihood, if they faile in faith, or obedience to the Apostolike Sea: as may appeare by *Dolman*, *Cymanca*, *Rosseus* and *Feu-ardentius*, belowes aduanced to blow the fire of distempered spirits, & pointing at nothing more then woefull desolation, if by distraction of parts, and dissolution of the whole, they might bring into Christian states con-

fusion, the mother of ruine and all mischiefe. Surely if not to pray for a king be an vndoubted sinne, it is a greater sinne to thinke vpon the killing of a King; to commit the murther, and doe the deede, is double to that: but to traduce and draw the lawfulnesse thereof into a doctrine, thereby to poyson the posterity, is a treble sinne, and wel deserueth a double death.

But it is no wonder to see such workes flie abroad from Italienated spirits, who haue filled the world with the froth and furie of their owne madnesse: one is not ashamed to write a book in praise of Sodomy, another to put out proiects and pictures of shameful villany; and why not *Dolman* with the rest of his ranke and rabble, *Authoritate Apostolica*, to write books in praise of Parricide? and that not of meane men, but of

Magistrates

Magistrates, yea euen of Kings, and of the Lords annointed. But good Lord how long? and what will be the title of their next treatise? surely some Popish Pamphlet or other, of mentall reseruation, to maintaine a moderne mischiefe, by a Popish paradox; but we will leaue them to the lust of their extrauagant thoughts, and still follow the streame of the Lords many goodnesses and mercies towards vs: and as of the present, so with some memorie of precedent mercies; whereof we may say, that if euer any people vnder heauen felt the royall presence, the particular prouidence, or stable promise of their GOD in familiar sort, it is, and hath beene, this English Nation.

The time was when *Tullie* said of our pouerty to *Trebatio*: *In Britannia nihil esse audio neque auri ne-*

*que argẽti*: I heare there is nothing in great *Brittaine*, either of gold or siluer; but were *Tullie* now aliue to see how the Lord hath enriched this Nation with his hidden treasures, and made it of more esteeme, then those hills of robbing Rome, he would cease to mocke at our pouerty, and admire our plenty, whose earth is an *Eden*, and Clowdes drop downe fatnesse.

The time was when a Pagan Poet plaide vpon our barbaritie, ioyned vs with Scythians, put vs out of the world, and said: *Britanni diuisi ab orbe*; but were he now aliue to see how God hath softned our hearts with the sweet relliſh of his heauenly science: *Qua Emollit mores nec sinit esse feros*: he would cease to say, *Orbis in vrbe*, and thinke the whole world were within our continent.

The time was when all our garments were tumbled in bloud and as in Troys destruction so in ours, bright burnings gaue vs light, when diuers conquests, sundry inuasions, the Barons warres, with the destruction of the houses of *Yorke* and *Lancaster*, and many a foughten field betweene the two Kingdomes rent our state, and wasted it with much fire, and wofull hostilitie: But now by the prouidence of almightie God, our Riuers runne milke, the houses with the Kingdome are both vnited in a peaceable Prince, and blessed Progenie, the only remaine of our religious hope.

Nor hath the Lord yet failed vs in his prouidence, but his mercie towards vs is stretched out still; fortie foure yeares wee enioyed a peereleſſe Prince, and a Maiden Queene, as was her name, so was

her nature ordained of GOD to giue vs his peace; for so is *Elizabeth*, euen Gods rest: But when her glasse was runne and done, she must to demurre with death. Then I say, euen then, if the Lord had failed vs in the right of succession, we might haue said as *Bersheba* did to *Dauid*, in the like extremitie: If thou Lord doe not appoint a successor, I and my sonne *Solomon* shall be reputed vile; I say, if any Romish *Adonias* had succeeded *Elizabeth*, all the Protestants in the Land ere this had beene reputed vile, but thou Lord God of the spirits of all flesh, hast not failed vs: but appointed a man ouer the congregation, to lead vs out and in, that the congregation of the Lord, shoulde not bee as sheepe which haue no shepheard. And as *Moses* praied for *Iosua*, so doe we for thine annointed: O giue him

1. King. 1. 20. 21.

of

of thy glorie, that all the congregation of the children of Israell may obey. Num. 27. 20.

And so to come and close with the rest I ayme at, hauing passed by the Lords prouidence so many lordens of dangers, and hauing enioyed so many merciful refreshings, like the sweet running waters of *Shiloas* that goe softly by *Sion*; hauing I say bene made blessed by so many deliuerances of old and now by this of new, the greatest of all: (endangered by men, but deliuered by God) now let vs ioyntly giue him the glory, who hath made vs so glorious by deliuerance.

Dread Soueraigne, deare Queene, sweet Prince and progenie, cast downe your Crownes at the feete of your Sauiour, and say; Wee haue beene saued by thee. Earles, Nobles, and Barons;

rons, lay by your Robes of estate, with your ensignes of honour, praise him who hath preserued you, and say; We haue beene saued by thee. You officers in Court resigne vp your staues into the handes of God, and say, We haue beene supported by thee. Ye learned Bishops, and Fathers of the Church, slide from your Consistories, and say to the great Bishop of your soules, Wee haue beene kept by thee, Ye Knights, Squiers, and Gentry of the Land, vnarme your selues, and with your Crests lay your Lawrell in the lappe of Christ, and say, Wee haue conquered through thee. Thou high Court of Parliament, dissolue for a time, and say, O Angell of the great Counsell, we will consult with thee. And lastly, Thou Lord God of Gods, and preseruer of men, let there bee silence in hea-

uen,

uen, for the ſpace of halfe an houre, till theſe Saints praiſes and praiers be offered vp. Reue. 8. 1. &c.

So ſhall wee ſing with a godly *Ouation*, and a grace in our hearts, Kings of the earth, and all people, Princes, & al Iudges of the world, yong men and maides, olde men, and babes, praiſe the name of the Lord; for his name onely is excellent, and his praiſe aboue heauen and earth: hee hath exalted the horne of his people; & his Saints ſhall praiſe him, euen the children of *England*, whom he loueth and hath made ſo glorious by deliuerance. Pſal. 148. 1, &c.

Praiſe the Lord, O virgin daughter *London*, Praiſe thy God O *England*, the glorie of Kingdomes, and beauty of all *Europes* honor, for he hath made faſt the barres of thy gates, and hath bleſſed thy children within thee, hee hath ſet Pſal. 147. 2. &c.

peace

peace in thy borders, and satisfied thee with the flower of wheat: Let the praise of God therefore bee euer in thy mouth, and a sharpe two edged sword in thy hands, to be auenged of the Heathenish Atheist, and to rebuke the bloudie Papist; such honor haue al Saints.

Psal 149. 5. &c.

And now to speake to you Authors and Abettors of these desperate Treasons, Cease your Rebellions, lay by your bloudie designes, recount with your selues your former, both faithlesse, and fruitlesse attemptes, against the Lord, and against his annointed; Reckon with your selues your former losses, in the yeere 1588. whē the windes, the Seas, Rocks, and Shelues fought for vs, when the Riuer *Kishon* swept them away from our English Coast, to *Dingie Cush* in *Ireland*, with a Beesome of such destruction to their great

Iudg. 5. 20. 21.

*Armada*,

*Armada*, and frightingto our English Fugitiues abroad, & of their fauorites at home, as by the grace of God hath brought them out of all heart, out of all abilitie, and possibilitie euer to attẽpt the like.

Learne what it is to fight with GOD, Wee must increase, you must decrease; for *Babilon* is fallen, so told you by the Angel, as a thing already past and done, and doubled in speech like *Pharaos* dreame, to tell you of the certaintie, and expedition thereof. Cease, O cease to prouoke the Lord any longer, and ende your mallice against his Saints, ere malice end you; lest bee say vnto you, as he did vnto Mount *Seir*: Because thou hast had a perpetual hatred, and hast put the Israell of God to flight by the force of the sword in the time of their calamitie, when their iniquitie had an end: Therefore

Ioh. 3. 30.
Reu. 18. 2. &c.
Gen. 41. 32.
Ezec. 35. 5.

fore as I liue, saith the Lord God, I will prepare thee vnto bloud: and bloud shall pursue thee: except thou hate bloud, euen bloud shall pursue thee.

God is witnesse, before whom I stand in the sight of men & Angels, that I speake not this to seeke the bloud of any, their bloud bee vppon themselues, and theirs, till they haue dried it vp by vnfained repentance: I wish the conuersion of all (*viis & modis*) by all good meanes. I wish our Lawes may still be written in milke, and that his Maiesties Royall heart, may continue a depth of rare mercie. I wish our preaching may sauour peace, and that the Magistrate may still strike with a trembling hand.

Yet giue me leaue to pray withall, that the rage of the enemy neuer grow so sower as to turne our milke

milke into bloud, mercy into iudgement, peace into war, ſythes into ſwords, and them to be hallowed in the bloud one of another; which I feare, both muſt & will enſue, if they grow ſo great in the contempt of God, ſo grieuous to their Soueraigne, and ſo intollerable to the State: which if they doe, then be wiſe O ye Kings, be learned, ye that be iudges of the earth: Let mercy and truth meet together in you: Let righteouſnes and peace kiſſe each orher. Take the ſword into your owne hands, and ſtrike, O ye Worthies of *Iſrael*, for *Zeba*, and *Zalmana* will neuer be killed by the weake hands of *Iethro*: for as the man is, ſo is his ſtrength: The Miniſter may ſpeake, & the inferior Magiſtrate may ſtrike: and both with a trembling heart and hand, like the child *Iethro*: but aſſure your ſelues,

Pſal. 2. 10. &c.
Pſa. 85. 10
Iudg. 6. 20. 21.

ſelues, that Romiſh *Zeba*, and Popiſh *Zalmana*, will neuer die till you riſe vp, and with your owne hands fall vpon them, as *Gedeon* did: for as the man is, ſo is his ſtrength.

*Sit in vobis materna pietas & paterna ſeueritas: exhibete vos matres fouendo, patres corripiendo: extendite vbera, ſed proaucite verbera:* that is, Let there bee in you a motherly pitty, & a fatherly ſeueritie; ſhew your ſelues Mothers in cheriſhing, but Fathers in correcting: Lay out your breſts, but withall draw forth your rods; and euer ſo *vt nec vigor ſit rigor, nec manſuetudo diſſoluta*, as neither your force be rigorous, nor your forbearing remchleſſe: but ſay with the Orator in the temper of both: *Natura me clementem fecit, Reſpub. ſeuerum poſtulat: ſed neque natura, neque reſp. me crudelem efficiet:*

Nature

Nature hath made me mild, the Common weale requires I should be seuere: yet neither Nature nor the Common weale, shall euer make me cruell.

And if any man shall scandalize thee of crueltie in thy iust seueritie, and say, O where is loue! I answere: *Ne timeas contra charitatem esse, si vnius scandalum multorum pace compensaueris. Melius est vt pereat vnus, quam vnitas*, Neuer feare the breach of charity, where with the scandall of one, ye may recompence the peace of many; for better it is that one die of many, then that the vnity of all be dissolued.

He was wise that sayd it, and I hope the wisedome of this age wil approue it; Take the drosse from the siluer, and there shall proceed a vessell for the Finer: take away the wicked from the king, and his throne Pro. 25. 4. 5

throne shall bee established in righteousnesse: but beware of delayes, for they are dangerous: and in the execution of iustice, they are deadly dangerous: according to that; Because sentence against an euill worke is not executed speedily, therefore the heart of the children of men is fully set in them to doe euill. Eccle. 8.11

Witnesseth *Ely* his impunity towards his children, which lost him the Priesthood with his life, and brought vpon him and all Israel so heauy a iudgement as *Phinehas* wife dying, left the memory thereof for all succeeding ages, when she bore a sonne, and called him *Ichabod*: that is, the glory is gone from Israel. 1 Sam. 4. 21, 22.

Haply *Ely* spared them, for that they were his children, and out of his loue and fatherly affection towards them. Hee deemed it lesse

leſſe ſinne to ſhew ſome indulgence; but one ſaith well: *Iuſtitia non nouit patrem, non nouit matrem, non nouit ſeipſum: Reſponde mihi Iudicium, dixit Nathon, & ſic Dauid dedit iudicium contra ſeipſum:* Dauid gaue iudgement againſt himſelfe in a Plea of faith, and fact. How then may Princes ſpare others, if they be found guiltie in either of both? *Hierome* is more peremptorie in a caſe of like importance, When he ſaith; *Licet paruulus ex collo pendeat nepos, licet ſparſo crine, & ſciſſis veſtibus vbera (quibus te nutriuit) mater oſtendit, licet in limine pater iaceat, pertuleatum perge patrem, & ſiccis oculis ad vexillum crucis euola; ſolum pietatis genus eſt in hac re eſſe crudelem. Gladium tenet hoſtis, vt me perimat, & ego de matris lacrimis cogitabo? Propter Patrem, Chriſti militiam deſeram, cui etiam ſepulturam Chriſti cauſa non* 2. Sam. 12. 5. &c.

*debeo*: which I may Englisſh thus; Although thy little Grandchilde clinge about thy necke, and ſay ſpare father; Although thy mother come forth, with ſpred haire, and torne raiment, and ſhew thee the pappes, where once thou ſucked thy life, with her loue, & ſay; ſpare ſonne: Although thy father caſt himſelfe downe vppon thy threſhold to keepe thee in; treade vppon thy father, and with drie cheekes fly to the execution of thy profeſſion. It is an onely point of godlineſſe in this caſe to be cruel, and a ſoueraigne Pittie, to be pittileſſe. Shall the enemie hold vp his hand to wound the Church? and ſhall I thinke vpon the teares of my mother? Shall I becauſe of my father, ceaſe to fight for my Chriſt? to whom I owe no buriall, for the cauſe of my Chriſt, but am to leaue the dead, to bury the dead,

whi-

whileſt I follow him.

Wherevpon I may well ſay, that mercie may haue it exceſſe, and pittie may be: great crueltie: eſpecially then, when it ouerfloweth to the good mans danger: miſtake me not, I like of loue, but when it is tempred with feare, I like it better. I know it may doe much with the better ſort, but not with the greater: according to that of *Auguſtine*, *Meliores ſunt quos dirigit amor, ſed plures ſunt quos corrigit timor*: They be better whom loue directeth, but they be moe, whom feare correcteth: and therefore the temper of both is melodious in the eare of a ſanctified and ſetled State.

And ſo to draw towards an end, and at laſt to conclude, out of that which hath beene ſpoken, both of former Popiſh crueltries, & out of our happy deliuerance from their

last entended Treasons, powdered with so many mischieses: (I say) in caution of future perill by men of that generation; Take heede of Poperie, take heede of Papists, and tollerate neither their cause nor person: for if you tollerate the person, it will credit the cause: therefore to tollerate neither of both, in a state so sanctified as ours is, I hold it safest. What then is to be done, will some say? Away with both head, and taile: for Poperie kept vnder, will practise treason: if it get aloft, it will play the tyrant: therefore no way to haue it, is safest, and with least danger.

Further my aduice is, that you trust them as little as you may, and neuer conuerse with them but for their conuersion; and if after once or twice admonition they grow refractarie, *Desita*, knowing that hee that is such is peruerted, and

sinneth

sinneth, being damned of his own selfe: I say, trust them not, for they are faithlesse, and holde it for a doctrine, that *fides non est seruanda cum Hereticis*; in which Ranke, they reckon all the Protestants of this land to be.

Againe, take heede of them, for they are busie bodies, and walke inordinately amongst you: they are impatient of our profession, great peace, & much plenty; they compasse Sea and Land, to make one of their profession, and when hee is made, he becomes two-fold more the child of hell, then he was before. These busie bodies take no rest; and to haue no rest day nor night, is proper to such as worship the beast and his Image, and to whomsoeuer receiueth the print of his name. Mat. 23. 15. Reu. 14. 11.

Beware of their blinde guides, Iesuites, Seminaries, and Seedsmen

men, who to betray the truth, sow the tares of all treasons, at all times, and in all places. They are the Frogs of *Egypt*, that leape into kings chambers, and busily possesse the Courts of Princes, and mighty men, either to poison their hearts with the enchanted Cup of Romish superstition, or to bereaue them of their liues, if they fashion not to their deuotions: they leaue the Pulpits, they fly from the hornes of the altar, they disclaime the Oratories, and they become men of State, managing the Empire, and marshalling the common-weale of Princes: so as I may well say of these new Nouices, as was said of the Monkes of old; *Quicquid agit Mundus, Monachus vult esse secundus*; Where euer the world is one, the Romish Cleargy will be another.

Lastly, beware of mixture, and

ſhun the ſinnes of *Samaria*, who were a mixed people, and of a confuſed Religion, tollerating both the perſons and cauſes of Idolatry: As you may reade in the 2. of *Kings*, 17. verſ. 24. for the perſons. And verſ. 22. 23. for the cauſe. And the Iewes in the daies of Chriſt, thought it as grecuous an imputation as they could deuiſe, to lay vpon him, when they ſaid: Say we not well, that thou art a Samaritan, and haſt a diuell? And ſurely ſo it is; for to be of two religions, is to be of no religion: and to tollerate both, is to confound all, either in a kingdome, or in a conſcience. 48.

It is memorable, and it may go for a Caution to all Chriſtian Kings and Princes, what is recorded in this caſe, of the vnconſcionable offer of great *Chan*, the *Tartarian* Prince: of whom *Lipſius* re-

porteth, that when *Stephanus*, that mightie King of *Poland* was dead; hee amongst others, sent his Legat to the assembly where the new Creation was, with these three motiues, to moue them to make him King.

Lipsi monita & Exemp. Polit. 3. lib. 20. 11.

1 First, that hee was mightie, and could bring myriads of horsemen out of his owne lands, either for the defence or inlarging of their kingdome of *Poland*.

2 Secondly, that he was frugall, and could liue in time of famine, onely with horse flesh.

3 Thirdly, for the Religion, (whereof he heard there was much dispute among them) that he was indifferent, saying; *Tuus pontifex meus pontifex esto: tuus Lutherus meus Lutherus esto:* Your Pope, shall be my Pope: and your *Luther*, shal be my *Luther*. It was the *Tartarians* sinne, to be so indifferent, and so readily

readily to offer a tollerance: and it was the Polonians ſinne, ſo long to ſuffer a mixture of many or moe religions then one in one Kingdome. And yet how euer, either feare or folly, moued the Polonians for the time to endure it, and to ſtaine both their kingdome and conſcience with ſo great a brand of wickedneſſe, (notwithſtanding the Emperours large offers otherwiſe:) yet that of Religion was thought ſo idle, as they reiected it with laughter, ſaying; *Ecce homi-nem paratum, omnia ſacra & deos deſerer eregnandi cauſa.*

But good Lord, how ineſtimably are wee beholding to thee our good God, for ſo great a mercy, as to giue vs a King in thy loue, when wee were a people not to be beloued! whoſe Princely reliſh ſauouring true pietie, did ſo much diſtaſt either an alteration of the religion

ligion wee haue: or a tolleration of any other, as in publique he did conteſt againſt both, in theſe wordes: *I doe proteſt before God and his Angels, that I am ſo conſtant for the maintenance of the Religion publikely profeſſed in England, as that I would ſpend my deareſt blood in defence thereof, rather then the truth ſhould bee ouerthrowne: And if I had ten times as many moe Kingdomes as I haue, I would diſpend them all, for the ſafety and protection therof. And likewiſe, if I had any children, that ſhould yeeld either to the Popiſh faith or faction, I deſire of God, that I may rather ſee them brought to their graues before mee, that their ſhame may be buried in my life time, neuer to be ſpoken of in future ages.*

Deut. 22. 11. By the Law of God, no man may weare a coate of Linſey-wolſey: If I may not weare a garment ſo wouen vpon my backe, may I weare

weare a Religion so twisted within my heart? May Princes tollerate it in their Kingdomes? may fathers in their families? It were a greeuous imputation to either of both, and that which the aduersary himselfe would neuer yeelde vs: they will neither tollerate vs nor ours; and why should we endure either them or theirs? If the euil will not yeeld to the good, why should the good yeeld to the euill?

Doe but mention a tolleration of Religion in *Rome*, and *Rome* will be ragious: doe but speake of such a thing in *Spaine*, and it will be thought prodigious. *France* is fearefull in deliuering it Edicts, and whole *Italy* is resolute neuer to yeelde either to our cause or persons. Why should we then endure either them or theirs in their knowne Idolatry?

Were the Law of GOD on foote,

Deut.13.9. foote, that Idolaters ſhould die the death, ſoone would the controuerſie be determined, and motions for tollerations in Chriſtian common-wealthes, would ſeldome be mentioned: but whileſt wee demurre vpon the point, and ſtand a diſputing, whether Papiſts bee Idolaters, whether *Rome* bee *Babylon*, the Pope Antichriſt, his Religion Antichriſtian, and whether his louers and friendes be enemies to the State, and dangerous to a Kingly rule: (I ſay) whileſt we demurre vpon ſuch doubts, and are a debating the Queſtion, Poperie will increaſe, and preſume to gaine, if not an alteration, yet a tolleration: if not a tolleration, yet a conniuence: and if not that, yet ſuch a perpetual reſpect, and fauour of ſome, as wil endanger the ſtate of all, if wee endure it any longer.

By

By the lawe of God, the Idolater (I ſay againe) muſt die the death. *Exod.*22.20. And if an Iſraelite will goe in, and dally with a *Midianite*, before *Moſes*, and in the ſight of all the congregation: zealous *Phinehas*, with his ſpeare in his hand, may enter the Tent, and thruſt them through, that the plague may ceaſſe from Iſraell. *Numb.*25.6.

The Lord hath ſworne that hee will warre with *Amaleck*, from generation to generation *Exod.*17.

And amongſt other ordinances laide downe by God for his people, this was vrged againe to bee remembred, thus: When the Lord hath giuen thee reſt from all thine enemies, and the land for an Inheritance to poſſeſſe it, then ſhalt thou put out the remembrance of *Amaleck* from vnder heauen; forget it not. *Deut.*25.19.

And

1. Sam. 15. And 400. yeares after, *Saul* was plagued for ſparing *Agag* of the *Amalekites*, and not executing of that lawe.

The Lord (I can aſſure you) requireth a through conuerſion from ſin: and why not a through ſubuerſion of ſinne? The Tabernacle of GOD hath it Cenſer, Snuffers, and Beeſome, to purge the Sanctuarie, and ſweepe away the filth: and if you build, the rubbiſh muſt be remoued ere you lay the foundation: be the bodie neuer ſo healthfull, it will decay, without an euacuation: and vntill you take away the droſſe from the ſiluer, ye can neuer make a veſſell for the Finer.

Ieremie 6. 29. 30. It was *Ieremies* moane at *Anathoth*, in the land of *Beniamin*: The bellowes are burned, the leade is conſumed in the fire, the founder melteth in vaine; for the wicked

are

are not taken away. As if hee should say, All our labour is lost, and it is in vaine, that wee haue wearied our selues, with our prai-er and Preaching; if the wicked be not taken away.

And it is apparant this day by the baser sort of these audacious Rebels, too much emboldened by his Maiesties most gracious & godly clemency, which they haue abused; and whom if they had requited with such an vnkinde kisse of killing cruelrie; yet might he haue said with the Orator, *Non vitium vostrum, sed virtus nostra nos afflixit.*

Yea and to speake from a more powerfull spirit, his maiesty and Senate, being then about a worke of so great consequence, both for the good of the Church and common-weale; If that Court then had beene their coffin, and they had

had dyed so doing, yet might they haue sayd in the silence of their soules; Happie is the seruant, whom when the master commeth he shall finde so doing.

And now if any man shal say, to blot out the memory of this so memorable a mischiefe: O it is done, let it die, sith the danger is past, and the deliuerance is now old: let that man know, *Conuenit laudē Deesse perpetuā*, Seemely it is that the praise of God should bee perpetual. And if by this deliuerance, England then, England now, England euer be made blessed, we had neede rather to write it in Marble, with the point of an Adamant, to continue, then with the clawe of a Crow in the dust of obliuion, to be forgotten.

Whē the Lord turned againe the captiuity of Sion after 70. yeares bondage in Babylon, it is memo-

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